



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

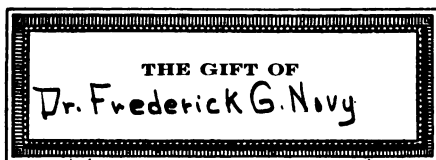
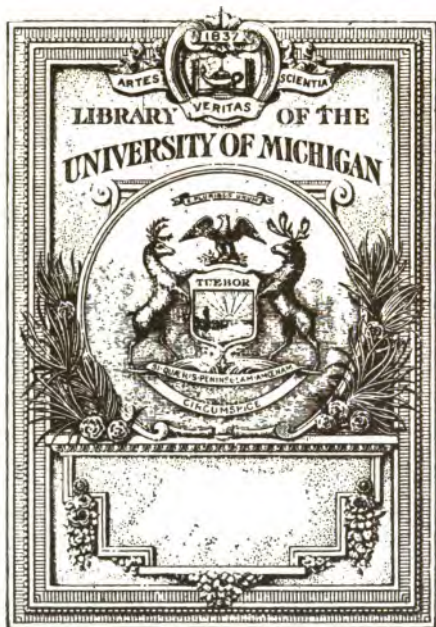
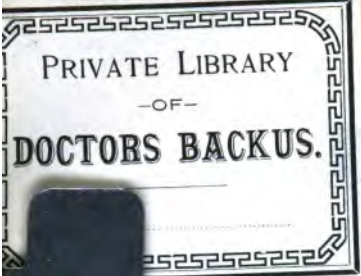
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

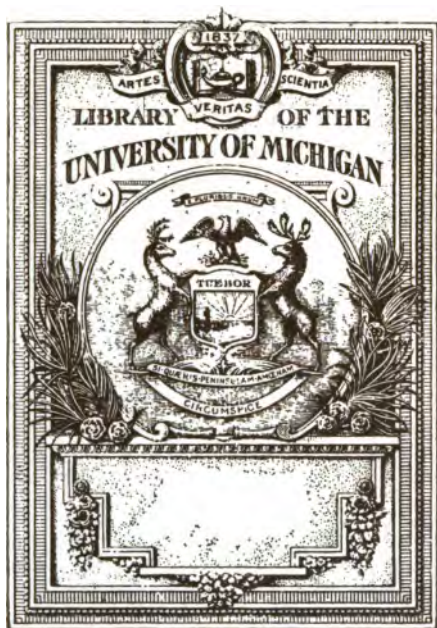
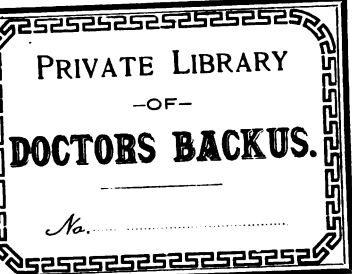
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

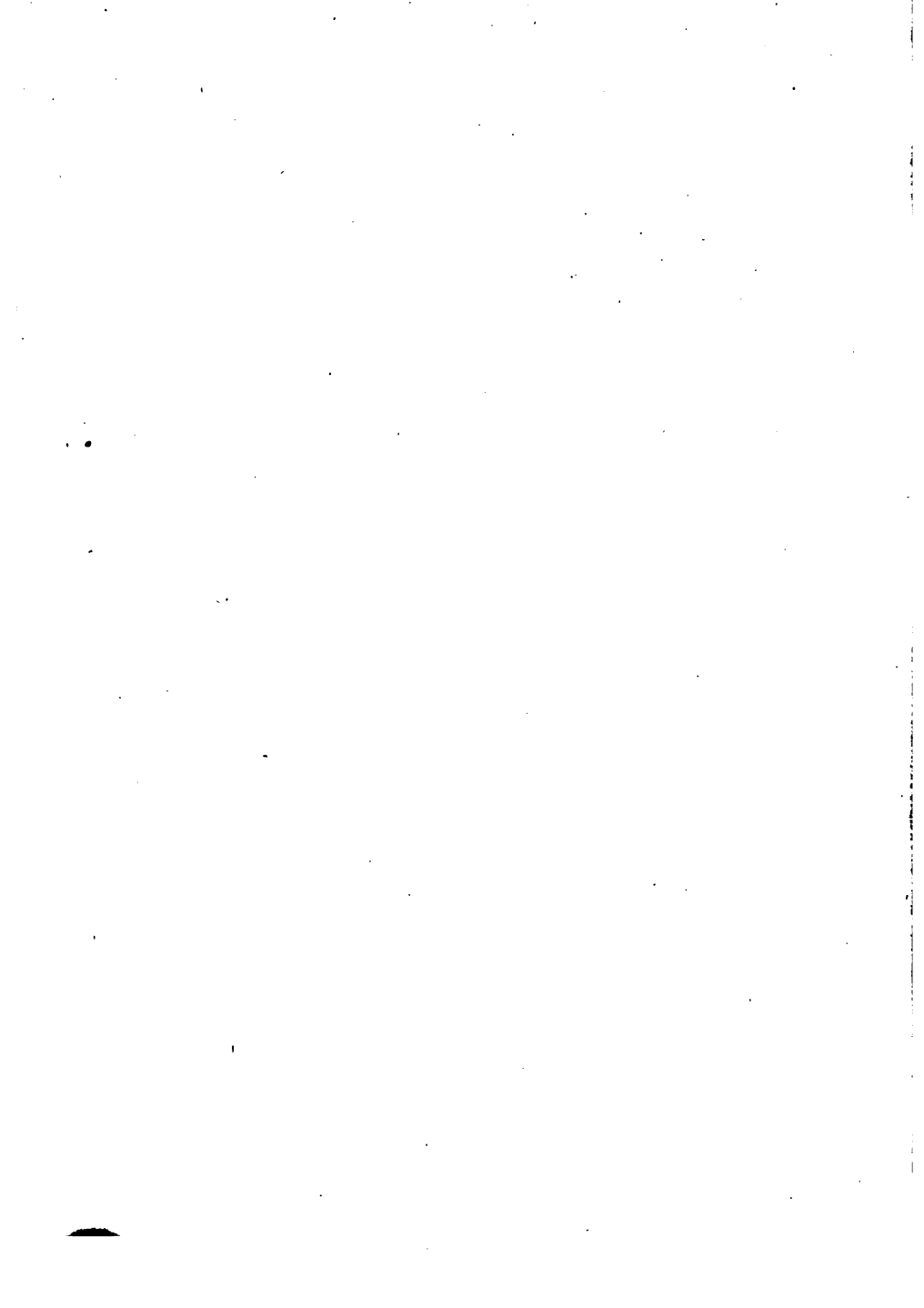
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

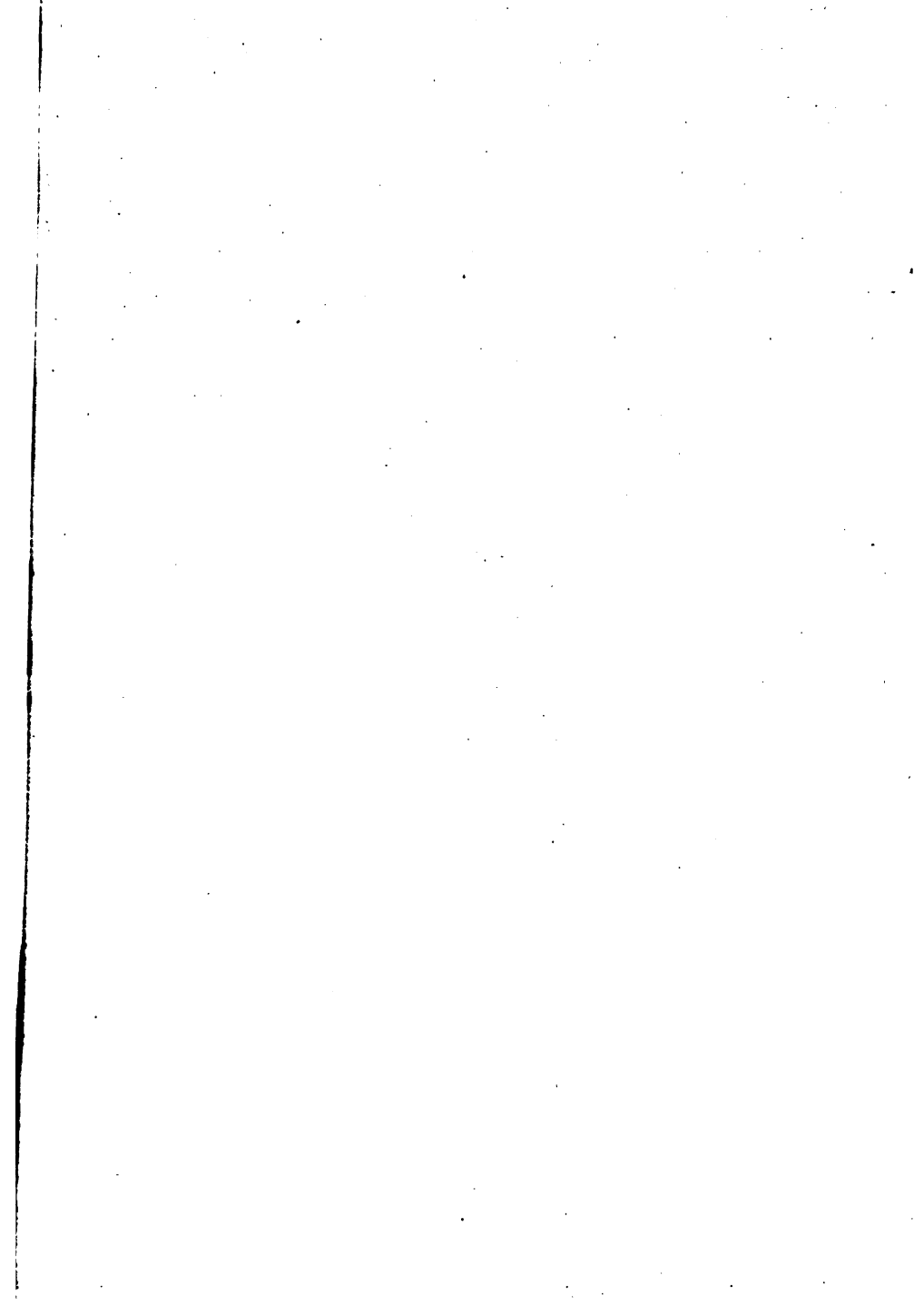


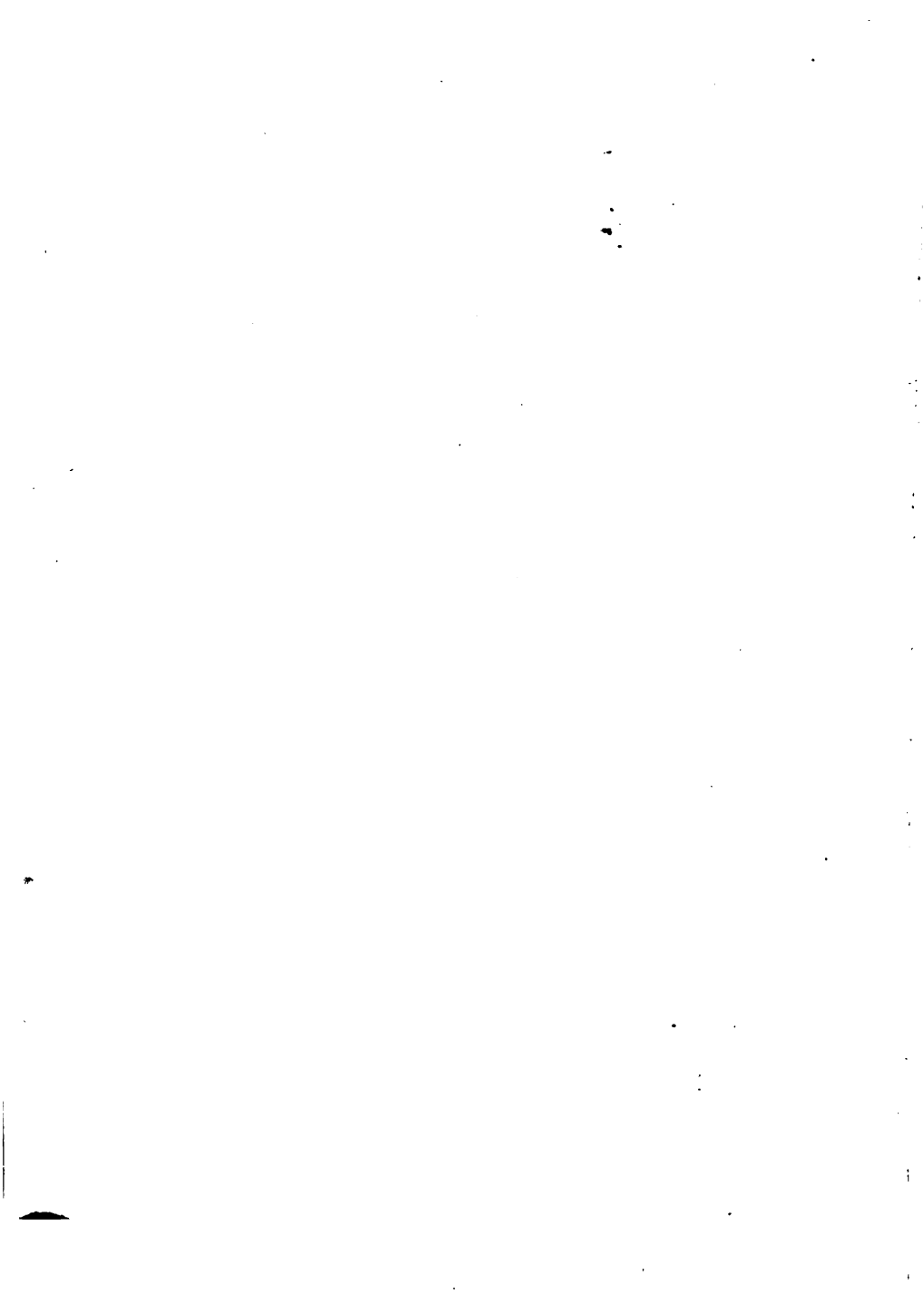
BS
632
.786



BS
632
.786







BIBLE GEOGRAPHY

A SERIES OF LESSONS ON THE OLD AND
NEW TESTAMENT WORLDS



COMPILED AND ARRANGED BY
E. V. Vaughan
E. V. ZOLLARS, LL. D.
President of Hiram College

THE PRIMARY VOLUME IN A GRADED SERIES OF
NORMAL BIBLE STUDIES

CINCINNATI, O.
THE STANDARD PUBLISHING COMPANY
PUBLISHERS OF CHRISTIAN LITERATURE

Dr. Frederick G. Hovey
of
1-2-1923

Copyright, 1895, by
THE STANDARD PUBLISHING COMPANY.

"Whosoever would become great among you shall be your minister: and whosoever would be first among you, shall be servant of all" (Mark x. 43, 44).

THIS LITTLE VOLUME IS DEDICATED:

To all young people who are struggling for "TRUE GREATNESS" through the path of service pointed out by the Master, and are seeking to obtain a worthy knowledge of "THE BOOK OF BOOKS" as an essential part of the needed preparation for highest usefulness.

NOTE.

In the preparation of this work various authorities were consulted, chief among which are the following: "Handbook of Bible Geography," Whitney; "Manual of Bible Geography," Hurlbut; Smith's "Bible Dictionary"; Coleman's "Historical Text-book and Atlas of Bible Geography"; Mitchell's "Ancient Geography and Atlas"; Chautauqua Normal Lessons.

CONTENTS.

LESSON.	PAGE.
I. IMPORTANCE OF BIBLE GEOGRAPHY	1-6
Relation of Geography to History	1-3
Bible Geography as a Part of Christian Evidence.....	3-6
II. THE BIBLE WORLD	7-10
Old Testament World.....	7-8
New Testament World	8-9
The Part Common to Both.....	9-10
III. IMPORTANT BODIES OF WATER.....	11-17
Large Surrounding Seas.....	11-13
Small Inland Seas and Lakes	14-16
Pools of Jerusalem and Vicinity.....	16-17
IV. MOUNTAINS OF THE BIBLE WORLD.....	18-23
Mountain Systems and Ranges.....	18-20
The Most Important Peaks	20-23
V. STREAMS OF HISTORIC INTEREST	24-30
Rivers of the Old Testament World	24-28
Smaller Streams: Brooks and Creeks.....	28-30
Rivers of New Testament World.....	30
VI. DIVISIONS OF THE BIBLE WORLD.....	31-34
Natural Divisions.....	31
Political Divisions of Asia.....	31-33
Political Divisions of Africa.....	33-34
Political Divisions of Europe.....	34
VII. ASIA MINOR.....	35-40
Description of the Country as a Whole.....	35
Political Divisions.....	36-40
VIII. PHYSICAL DIVISIONS OF PALESTINE	41-46
Application of the Name Palestine	41
Natural Divisions.....	42-43
Plains of Palestine.....	43-46
IX. PALESTINE PRIOR TO THE CONQUEST	47-50
Earliest Inhabitants.....	47-49
Inhabitants During Patriarchal Age.....	49-50

LESSON.	PAGE.
X. PALESTINE SUBSEQUENT TO THE CONQUEST	51-54
The Tribes of Israel.....	51-52
Provinces of Palestine in New Testament Times.....	52-54
XI. EMPIRES OF THE BIBLE WORLD.....	55-60
General Statement: Introduction.....	55
Early Chaldean Empire	56-57
Assyrian Empire	57-58
Babylonian Empire	58-60
XII. EMPIRES, CONTINUED.....	61-66
Persian Empire	61-62
Macedonian Empire.....	62-63
Interval between Grecian and Roman Supremacy.....	63-65
Roman Empire.....	65-66
XIII. CITIES AND TOWNS OF PALESTINE.....	67-74
Jerusalem....	67-69
Bethlehem, Hebron, Beersheba.....	69
Jericho, Nazareth, Cana.....	70
Capernaum, Bethsaida, Chorazin, Shechem.....	71
Bethany, Joppa	72
Bethabara, Samaria, Cæsarea, Cæsarea Philippi, Bezer, Ramoath Gilead	73
Golan, Kadesh, Bethel, Nain, Gaza.....	74
XIV. CITIES OF REFUGE	75-80
General Explanation: Introduction	75
Purposes to be Accomplished	75-76
Availability of these Cities.....	76-77
Spiritual Significance	77-80
XV. CITIES OF THE EASTERN BIBLE WORLD	81-85
Nineveh	81
Babylon	82-83
Shushan, Erech, Accad Calneh.....	83-84
Rehoboth, Calah, Resen, Ecbatana	84
Persepolis, Haran, Ur.....	85
XVI. CITIES AND TOWNS OF ASIA, CONCLUDED.....	86-92
Cities of Phœnicia: Tyre, Sidon	86
Cities of Syria: Antioch, Damascus, Tadmor or Palmyra	87-88
Cities of Asia Minor.....	88-92
Cities of the Seven Churches	88-90
Ephesus Sardis, Thyatira, Smyrna.....	88-90
Pergamos, Philadelphia, Laodicea	90
Other Important Cities	91-92

CONTENTS.

vii.

LESSON.	PAGE.
Tarsus, Colosse, Troas, Miletus, Hierapolis, Perga....	91
Iconium, Lystra, Derbe, Patara, Cnydus.....	92
XVII. CITIES AND TOWNS OF EUROPE AND AFRICA.....	93-100
Cities and Towns of Macedonia.....	93-95
Neapolis, Philippi.....	93
Thessalonica, Berea.....	94
Amphipolis, Apollonia.....	95
Cities and Towns of Achaia.....	95-96
Athens, Corinth.....	95
Cenchrea, Nicopolis.....	96
Cities and Towns of Italy.....	96-98
Rome, Rhegium, Puteoli..	96-97
Appii Forum, Three Taverns ..	98
Cities and Towns of Africa.....	98-100
Memphis, Heliopolis, Thebes.....	98
Rameses, Zoan, Alexandria.....	99
Baal, Zephon, Cyrene.....	100
XVIII. ISLANDS OF THE MEDITERRANEAN.....	101-104
Cyprus.....	101-102
Rhodes, Cos, Samos, Chios, Lesbos	102-103
Samothracia, Patmos, Crete	103
Melita, Sicily.....	104
XIX. LOCALITIES OF INTEREST AND IMPORTANCE.....	105-109
Eden.....	105-107
Goshen.....	107-108
Wilderness of Paran.....	108
Padan-Aram.....	109
XX. TYPICAL BUILDINGS.....	110-115
The Tabernacle....	110-113
The Temple.....	113-115

MAPS.

	OPPOSITE PAGE
Distribution of Noah's Descendants.....	11
Map of Old Testament World.....	18
Lands of the Jewish Captivities.....	24
Kingdoms of David and Solomon.....	28
St. Paul's Missionary Journeys.....	31
Map to Illustrate the Pentateuch.....	35
Canaan in Patriarchal Times.....	47
Canaan as Divided Among the Tribes.....	51
Palestine in Time of Christ.....	55
The Roman Empire.....	61
Plan of Jerusalem.....	67
Palestine in the Time of our Lord.....	75
The Sea of Galilee.....	81
Ancient Egypt.....	93
Ægean Sea.....	101

INTRODUCTION.

In the Scriptures of the Old and New Testaments we have a body of literature of such vast importance that no educated person can afford to be ignorant concerning it.

As history, it is so fundamental and so far-reaching in its influence and relations that a knowledge of it is absolutely necessary to him who would have an intelligent understanding of the history of the world.

As literature, it has elements so unique and excellences so superior that no one having any ambition to be well informed in the world of letters would think for a moment of remaining a stranger to it. All men of a literary turn of mind, whether Christian, skeptic, or infidel, acknowledge the superior literary quality of much of the Bible literature, and read it for the sake of its literary merit, if for no other reason.

As a book of ethics, it stands preëminent. It challenges investigation, and confidently points to the results achieved through the influence of its principles as its ground of justification.

INTRODUCTION.

As a Divine revelation, it must ever be the Book of books to the believer. No other book can ever dispute its claims to supremacy, or enter into rivalry with it. *The Bible* is its only fitting name.

In order, however, to have an understanding of this Book, it must be studied systematically. It should be associated with the country and people that produced it. The same is true of all distinct literatures. This fact makes Bible geography a primary, a fundamental, study to him who would have a clear understanding of the Bible literature and history. The intelligent student of the Bible must have, at least, a reasonable knowledge of the physical aspects of Bible lands as well as the social and political conditions of Bible peoples.

The idea obtains with some that the only condition of the Bible knowledge is the study of the Bible itself. This is a great mistake. It has been truthfully said that he who knows but one language knows no language. It may with equal truth be said, He who knows but one book knows no book; and this applies with peculiar force to the Bible. To understand the Bible in any large and adequate sense the side lights of Bible geography, of the manners and customs of the Bible peoples, and of contemporaneous history must be thrown upon it.

INTRODUCTION.

It is the purpose of this little volume to furnish such a knowledge of the geography of the Bible countries as is absolutely essential to an intelligent study of the *greatest of all books*. It is by no means exhaustive, but it is hoped that it will be found sufficiently comprehensive to meet the wants of the average student.

It is the primary volume in a graded series of text books on Bible study, intended for Sunday-school teachers and pupils, normal Bible classes, Christian Endeavor reading circles, and general Bible work in schools and colleges. If it shall be found helpful to any considerable number, the hope of the author will be realized.



BIBLE GEOGRAPHY.

LESSON I.

THE IMPORTANCE OF BIBLE GEOGRAPHY.

INTRODUCTION.—The importance of Bible study is generally conceded by the leading thinkers and educators of the present day. This importance appears from three considerations: (1) The greatness of the subjects with which it deals; (2) The literary value of its writings; (3) The far-reaching significance of its history. Beginning with the creation of man, it traces his history in so far as it is related to the unfolding of the great Divine purpose that contemplates the redemption of the race from the thralldom of sin and its eternal glorification in the "Paradise Regained."

The importance of Bible geography appears,—

I. Because sacred history and geography are very intimately related. It is impossible to divorce "The Land" from "The Book."

1. No history can be separated from the land to which it belongs without great loss. Historic events

can not be clearly understood apart from the geography of the country in which the events occurred. In fact, the events are, in part at least, dependent upon the geographical characteristics of the country. The mountain ranges, the rivers, the plains, the sea coasts, the character of the soil, the situation of a country—all these are factors that help to shape the history of peoples and nations, and determine the vicissitudes of peace and war. The questions of national characteristics, languages, dialects, the occupations, pursuits and condition of peoples—all are determined, to some extent, by the geographical features of the country in which the people dwell. (1) The geography of Greece serves to explain the fact that the nation was composed of several independent states, distinct in dialect and in many important characteristics. (2) The location of Egypt and the character of its soil accounts, in a large measure, for its peculiar national history. Its rich alluvial plains, smiling with abundant harvests, offered a constant temptation to the greed of the powerful surrounding nations both in the east and in the west, and this fact accounts for many of its invasions.

This principle holds good in explaining all national history, and consequently the national domain and the national history should be studied together.

2. *This truth has peculiar force when applied to the study of Bible history.* Apart from the land in

which the great and far-reaching events transpired, the events themselves can not be clearly understood. Bible geography is the skeleton of Bible history. The location of Palestine explains the reason for its selection as the home of the chosen people, and enables us to comprehend more fully their mission and the significance of much of their history. Mountain ranges, peaks, rivers, seas, lakes, plains, and cities—all fit into the historic narrative, and bear such relations to the general trend and scope of the history as to make an understanding of Bible geography imperatively necessary to him who would have an intelligent understanding of Bible history. Bible geography often throws a flood of light upon the sacred page, and causes it to glow with a beauty and significance that would otherwise be entirely lost.

II. Because it gives a double emphasis to the sacred narrative, thus becoming a valuable part of Christian Evidence.

1. History mentions the names of many ancient cities that have been destroyed in one way or another, and whose sites have been lost. Modern scientific research has led to the discovery of many of these cities. Pompeii is an example in point. For long ages the exact location of the ancient city was unknown. In recent times, however, its ruins have been exhumed, and made to testify to the accuracy of ancient historic narratives.

2. *This line of evidence has peculiar force in the case of Bible history.* Palestine is literally a land of ruins. Beneath its soil cities lie buried that recent explorers are bringing to light. The same is true to a greater or less extent of Egypt, Assyria, and, in fact, of all Bible lands. A valuable amount of testimony is accumulating corroborative of Bible history. Old ruins buried beneath the accumulated dust of centuries, presenting to the eye nothing more than a somewhat uneven surface of earth, are invaded by the pick of the explorer, and made to substantiate the utterances of the sacred historian. By means of these explorations many apparent discrepancies in Bible statement have been explained, and not a few dark and obscure passages have been cleared up.

3. *In this we have another instance of Divine Providence.* (1) When the ancient Hebrew and Greek languages received their peculiar treasures of Divine revelation, they soon became dead languages. God thus sealed up the precious treasure for the use of all succeeding generations. Living languages are subject to endless changes. Dead languages hold the truth committed to them in its pure, original form as a safe treasure-house. (2) We have something very similar to this in the sacred geography. In part, at least, the geography of the Bible world was sealed up and preserved for future generations, and to-day we are

beginning to read those sealed records. By comparing this testimony with the written history, the latter stands vindicated in a most wonderful way, such as suggests very forcibly the superintending providence of God.

4. *In the geographical researches of the present time we have a striking example of Christian confidence.* (1) Time was when the sacred records were considered above criticism. Even the commonest rules of interpretation that apply to ordinary language were considered entirely inapplicable in this domain. Now, however, all is changed. "Apply," says the believer in inspiration, "the same principles of interpretation to Bible language that apply to all language. Test it by the same rules; submit it to the same rigid scrutiny. We ask no special favors in dealing with the sacred text." (2) The geographical researches of the present day are in perfect keeping with this spirit, and display the same confidence in the integrity of the sacred records. Believers in the Bible organize exploration societies, and pay money freely to send explorers to the east to dig up the ruins of Egypt, Assyria, and Palestine. They say: "Let the old ruins speak and reveal their long hidden secrets. Put their testimony by the side of the Bible records, and compare their statements." Was there ever a sublimer confidence? It is cheering to be able to say that, so far, the corroboration has been

complete. No discrepancies in Bible statement have been discovered, but on the contrary, many important corroborations have been furnished.

CONCLUSION.—It follows, therefore, that in the study of Bible geography we are dealing with a subject of peculiar interest and vast importance. It lies at the very foundation of Bible study, than which there is no study more important or more practical. It should, therefore, be entered upon with interest and enthusiasm, in the consciousness that it is fundamental in its nature, constituting an essential condition of a well-rounded, intelligent, practical knowledge of the Bible.

LESSON II.

THE BIBLE WORLD.

I. The Old Testament World.

1. Its location and extent. (1) The Old Testament World is situated in Western Asia and Northeastern Africa. In extent of territory it is about one-third the size of the United States. It extends eastward from the Nile and Mediterranean Sea to a north and south line drawn between the Caspian Sea and the Persian Gulf—a distance of about 1,400 miles; and it extends southward from an east and west line running through the South Caspian Sea to a parallel line running through the northern part of the Red Sea—a distance of about 900 miles.

The area is about 1,260,000 square miles; the land area, exclusive of water, is about 1,110,000 square miles.

2. The Biblical history connected with this region is interesting and important. The most significant and striking facts are: (1) The creation of man and his abode in Eden, the first home of man. (2) The fall of man and his banishment from his Edenic home. (3) The history of the antediluvian patriarchs. (4)

The increase of wickedness, culminating in destruction. (5) The ark, the deluge, and the preservation of the race in the family of Noah. (6) The call of Abraham, and the history of the patriarchs up to the captivity of the Israelites in Egypt. (7) The Israelites—their captivity, deliverance, and wilderness march. (8) Their subjugation of Canaan, their wars, and general history until the coming of Christ. (9) The development and arrangement of the Old Testament Canon.

In addition to this may be mentioned the fact that this Old Testament World was the theater of action for four great empires: The early Chaldean, the Assyrian, the Babylonian, and the Persian; and in part for two other empires, the Macedonian and the Roman.

II. The New Testament World.

1. Its location and extent. The New Testament World embraces the lands bordering on the Mediterranean Sea. It extends, (1) From a north and south line running a little east of the Jordan River, to a parallel line running through the western Mediterranean Sea, and cutting Italy on the north. (2) From an east and west line running through Northern Italy and the Euxine Sea, to a parallel line running through Northern Africa. The longitudinal extent is about 1,600 miles, and the latitudinal extent is about 700 miles. The area does not vary to any great extent from that of the Old Testament World.

One noteworthy fact should not escape attention. During the entire period of Old Testament history the seat of empire was in the far east, but before the opening of New Testament history, the seat of empire had shifted to the west. Rome was mistress of the world throughout the whole of the New Testament period, and for centuries afterward.

2. The historic events connected with this region during the New Testament period are of transcendent importance. The most interesting and important are:

(1) The work of John the Baptist as the harbinger of Christ. (2) The advent of Christ. (3) His life and personal work, preparatory to the establishment of his kingdom, consisting of his miracles, his teachings, his training of the apostles, his death, his resurrection, and his ascension. (3) The descent of the Holy Spirit, and the inauguration of his kingdom on the first Pentecost after his resurrection. (4) The establishment of the kingdom through the instrumentality of the apostles. (5) The overthrow of the Jewish nation. (6) The development of the New Testament Canon.

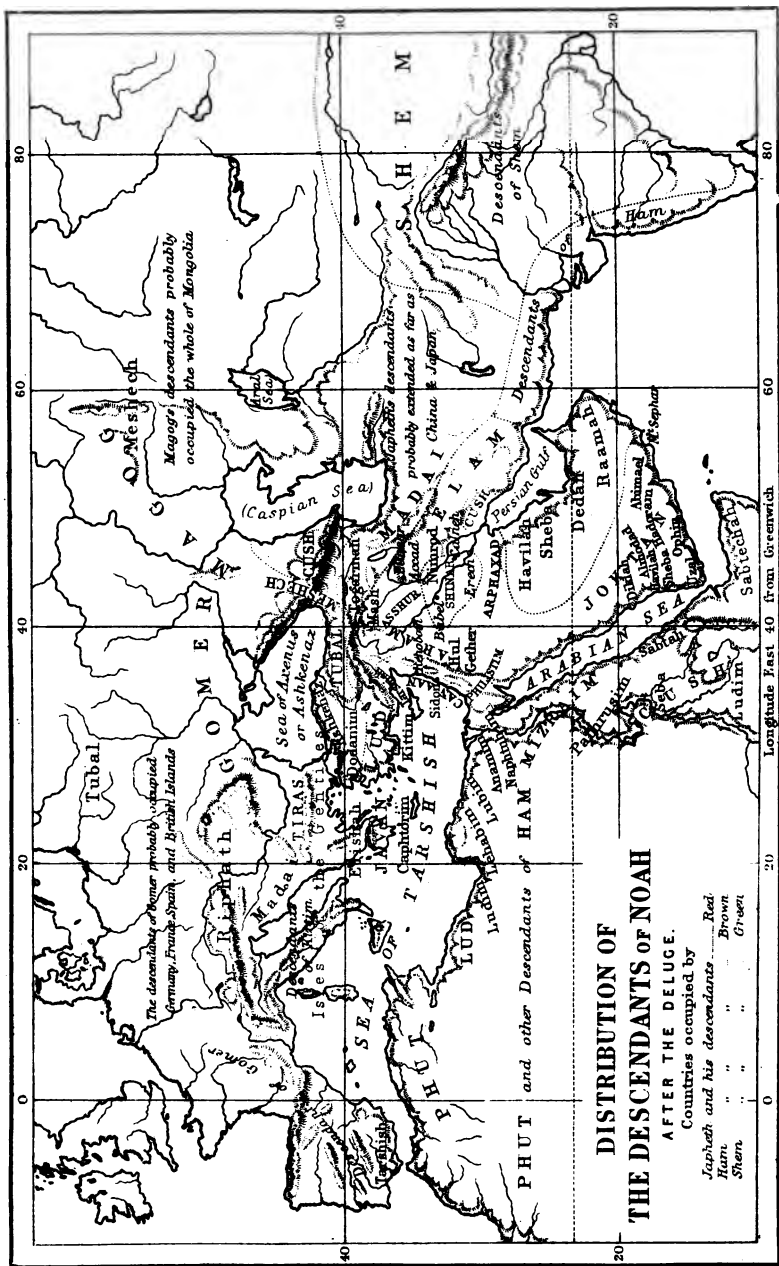
III. The portion common to both.

Palestine occupies the central portion of the Bible world. Here the Old and New Testament worlds meet and overlap.

So, too, in Palestine, Old and New Testament history meet and overlap. During the closing days of

the old dispensation, the preparation for the new dispensation was accomplished. Jesus was the end of the Law, and the author of the Gospel; therefore, the typical institutions of Judaism pointed forward to Christ on Calvary, and the memorial institutions of Christianity point back to Christ on Calvary.

In fact, all historic lines meet at the cross on which the King of Glory died. The parts performed by mighty nations and great historic characters, can only be understood in their true significance when viewed from the summit of Calvary. The historic lines before Christ converge to this point, and from this center new currents of history take their rise. Here is the true point of observation from which to study the history of the world. Around this center all historic events group themselves, and assume their true relations to each other.



LESSON III.

THE IMPORTANT BODIES OF WATER.

I. The large surrounding seas.

1. The Caspian Sea. (1) It has no special connection with Old Testament history. It is important as a landmark, locating the northeast corner of the Old Testament World. (2) It is notable for the fact that it is the largest body of water on the globe that is entirely surrounded by land. (3) The Volga, the Ural, and the Koor, all large rivers, empty into it. It also receives several smaller rivers. It has no outlet. Its surface water can escape only by evaporation. (4) It constitutes part of the boundary between Europe and Asia. (5) It is possible that Eden, the first home of man, was west of this sea at no great distance, and certainly the Ark rested in this region.

2. The Persian Gulf. (1) It is situated at the southeastern corner of the Old Testament World. It is nearly due south from the Caspian Sea. It is really an inlet of the Arabian Sea. (2) It receives the waters of the Tigris and Euphrates—the great rivers of Old Testament history, and besides, several smaller

rivers empty into it. (3) Close to this sea, Abraham was probably born and reared.

3. *The Red Sea.* It was called by the Israelites "The Sea" (Ex. xv. 1, and in many other places). Also Red Sea (Ex. xv. 4). (2) Its northern extremity has been drying up since the Christian era. The water has receded at least fifty miles at the north. The northern extremity is called "the tongue of the Egyptian sea." Its drying up is a subject of prophecy (Isa. xi. 15, xix. 5). These prophecies were uttered about seven hundred years before Christ. (3) It is about one thousand miles in length, and two hundred miles wide in its widest part. (4) The Israelites crossed this sea when they escaped from bondage. The place of crossing is not known. It may now be dry land or very close to the northern end of the sea. (5) This crossing is one of the most important events of the Old Testament history. Great prominence is given to it in the sacred records. The deliverance of the elect nation by the hand of Moses dates at the passage of this sea. This crossing is regarded as the type of Christian baptism. The Israelites were swallowed up at the time of the crossing in the cloud and in the sea, which is regarded as typical of the swallowing up of the individual in the waters of baptism. We may also infer that, as the deliverance of the chosen nation dates from its baptism into Moses in the cloud and in the sea, so

the deliverance of the individual from sin dates from his baptism into Christ.

4. *The Mediterranean Sea.* (1) The Bible name is "The Great Sea" (Num. xxxiv. 6; Josh. i. 4). (2) It lies west of the Old Testament World, and occupies the central portion of the New Testament World. (3) Much of the New Testament history is connected with the cities and towns situated around its borders and upon its islands. The Apostle Paul made frequent voyages upon its waters.

5. *The Euxine, or Black Sea.* This sea lies north of Asia Minor, extending along its entire border. It is of little importance in Bible study, further than as an important northern boundary of the Bible world.

6. *The Propontis, or Sea of Marmora.* This is a small sea northwest of Asia Minor, separating it from Europe.

7. *The Ægean Sea.* This body of water is that part of the Mediterranean lying between Asia Minor and Achaia. It abounds in islands, many of which are important in New Testament history.

8. *The Ionian Sea.* This is that part of the Mediterranean lying southwest of Achaia.

9. *The Adriatic Sea.* This sea lies west of Dalmatia and Ilyricum, and east of Italy.

II. The small inland seas and lakes.

1. *The Dead Sea.* It is called "The Salt Sea" in the Scriptures (Gen. xiv. 3; Num. xxxiv. 3). It is also called "Sea of Arabia." (2) It is situated in the southeastern part of the land of Palestine, being, at its northern extremity, about fifty miles east of the Mediterranean. (3) It has no outlet, since its average level is about thirteen hundred feet below the Mediterranean. There is a large volume of water poured into it by the Jordan River, which escapes by evaporation. At some seasons of the year the water is poured into it faster than it can evaporate, and the surface of the sea rises, and consequently widens, thus exposing a larger surface to evaporation. The balance is thus maintained. (4) It is forty-eight miles long, and twelve miles wide. The sea is a deep fissure walled in by mountains, except at the southern extremity, which is comparatively level and low. A haze or mist hangs over it, caused by evaporation. (5) It holds large quantities of mineral salts in solution. A gallon of water weighs 12.25 lbs. Common sea water weighs 10.25 lbs., and contains less than one-half pound salt. This water has one pound common salt and two pounds chloride of magnesium, and less than one-half of chloride of calcium. (6) It is not true that living creatures can not exist on its shores, as has sometimes been asserted. It contains certain forms of animal life. (7) There is no positive

evidence to show that the cities of the plain were located here. We do not know certainly where these cities were situated, but probably close to this sea.

2. *The Sea of Gennesaret.* (1) Old Testament name is Sea of Chinnereth (Num. xxxiv. 11; Josh. xii. 3), called from a town by that name on its shore. At the northwestern angle was a beautiful fertile plain called Genneserat, which also gave its name to the sea. It is also called in the New Testament Sea of Galilee, from the province of Galilee on its western side, and also Sea of Tiberias (Jno. vi. 1). (2) In the environs of this lake most of Christ's public life was spent. (3) It was the most densely peopled region in all Palestine. (4) It is thirteen miles long and six miles wide, oval in shape. (5) The Jordan River flows into it, and out of it. (6) It is seven hundred feet below the level of the ocean. The climate is almost tropical. (7) The water is sweet and cool, and the beach pebbly and sparkling. The lake abounds in fish. (8) It is subject to violent storms. Cold air rushes down from the mountains after nightfall, displacing the warm air. (9) Here Jesus stilled the tempest, walked on the water, and preached to the multitudes.

3. *Lake Merom* (Josh. xi. 7). (1) Here Joshua defeated the confederacy of the northern chiefs. (2) It is a triangle three miles each way, and is one hundred and twenty feet above the Mediterranean Sea.

(3) The water is clear and sweet, and abounds in water fowl. Owing to the triangular form of the lake, there is a considerable space between the lake at its southern extremity and the mountains. (4) Here probably Joshua's victory was achieved. His enemies must have been very confident of victory, or they would not have chosen a place for the battle from which there was no escape in case of defeat.

4. *Lake Van.* A small body of water in Armenia.

5. *Lake Urumiyeh.* These last two lakes are not referred to in the Bible history, but they are mentioned because they will appear in any complete map of Bible lands.

6. *Pools of Jerusalem and vicinity.* The city seems to have had abundant water supply by means of cisterns and pools.

(1) The Upper Pool of Gihon, situated outside the city walls, now 240 feet by 144 feet; anciently, much larger.

(2) The Lower Pool of Gihon, situated outside the southwest corner of the city wall in the Valley of Hinnom, was 500 feet long, but quite narrow.

(3) The Pool of Siloam, in the Tyropœon Valley near the junction with the Kedron Valley, was 52 feet by 18 feet.

(4) The Spring Enrogel, or Fountain of the Virgin, was situated in the narrowest part of the Kedron

Valley. It is the only natural fountain near the city. Its action is intermittent, the water rising and falling suddenly once each day at least, sometimes oftener.

(5) The Pool of Bethesda, just within the eastern wall, was 500 feet by 120 feet, and 80 feet deep.

(6) The Pool of Hezekiah was within the wall, and it was supplied with water by an underground conduit.

(7) There were vast covered reservoirs under the temple, aggregating in their capacity 5,000,000 gallons.

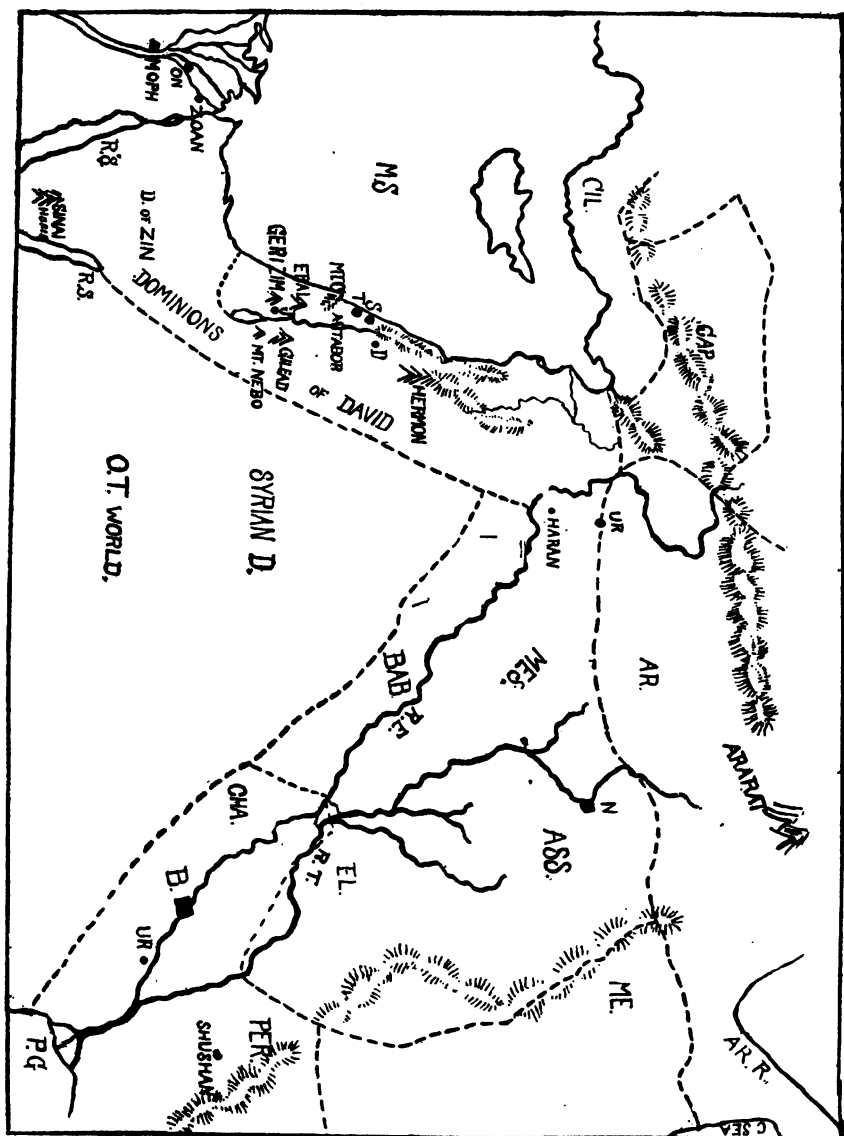
(8) Solomon's Pools. There were three of these situated in a narrow valley a few miles southwest of Bethlehem. The eastern or lower pool was 582 feet long and from 148 to 207 feet wide; the depth at east end was 50 feet. The middle pool was higher than the eastern pool; it was 423 feet long, and from 160 to 250 feet wide, the depth at east end was 39 feet. The upper pool was 380 feet long, and 229 to 236 feet wide. The average depth was 55 feet.

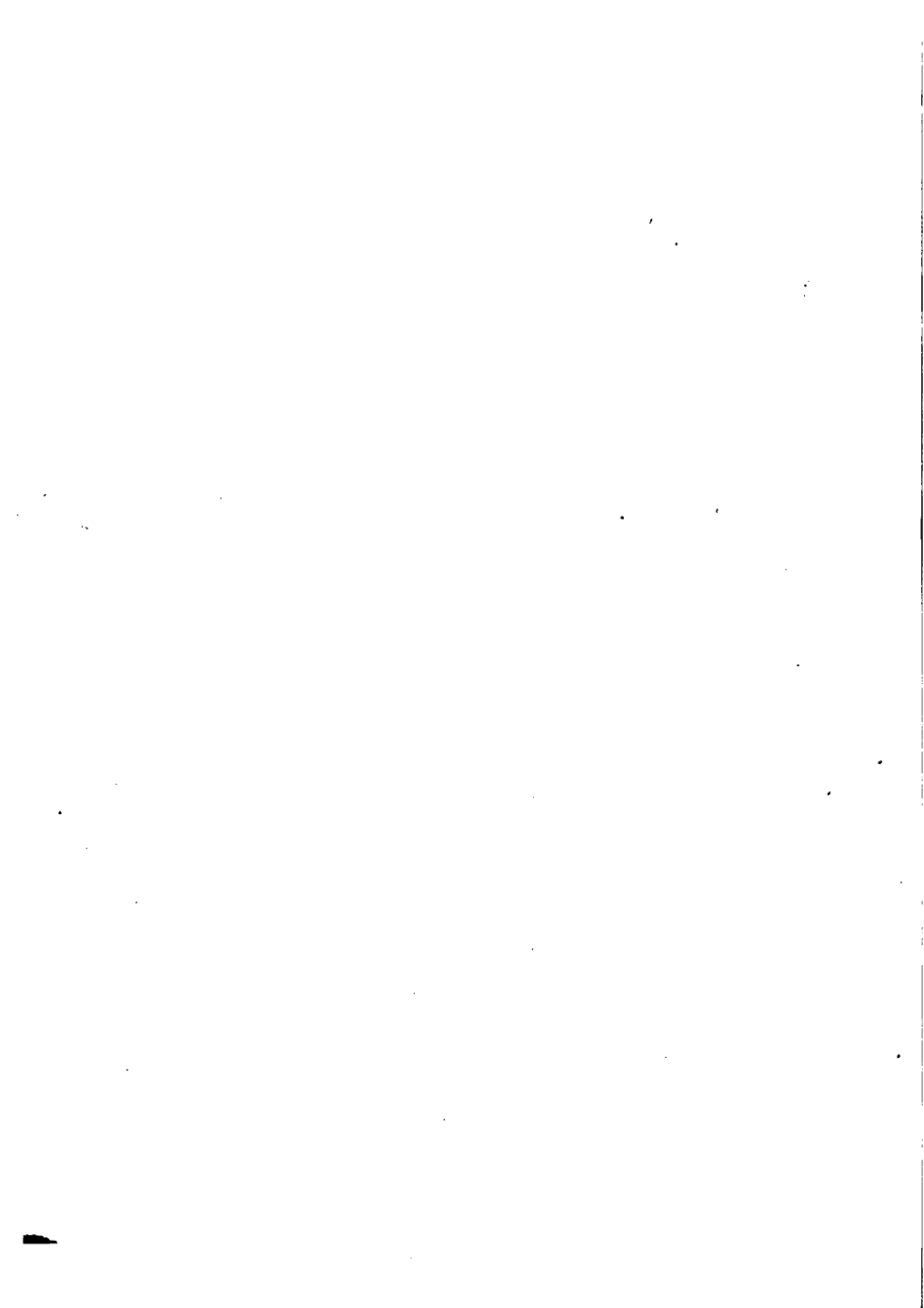
LESSON IV.

MOUNTAINS OF THE BIBLE WORLD.

I. Mountain systems and ranges.

1. The Ararat Mountains. (1) They are located about midway between the Caspian and Black Seas. (2) The name is used as descriptive of the Armenian highlands generally. (3) There are two very interesting incidents connected with this region. Many think that, in all probability, the first home of man was here. It certainly was in this region the Ark rested, and the second dispersion of the race began. (4) The general elevation of these highlands is from 6,000 to 7,000 feet above the level of the sea. Out of this elevated tableland rise lofty peaks and mountains, running in parallel ranges east and west. The two highest peaks are the Greater and Lesser Ararat, about seven miles distant from each other. (5) Its geographical relations are important. It is the nucleus of the mountain and river systems of the Old Testament World. By its situation it is the natural center for the dispersion of the race, and this fact makes it not improbable it was the center from which the world was twice peopled. Even to-day





Ararat is a great natural boundary, or national cornerstone.

2. *The Caspian Sea Range.* Running from Ararat eastward around the southern end of the Caspian Sea.

3. *The Zagros Mountains.* Running from Ararat in a southeastward direction toward the Persian Gulf.

4. *Lebanon Mountains.* Running from Mt. Ararat southwest through Palestine toward the Red Sea. (1) At one time the slopes of these mountains were covered with forests of fine oak and cedar, which furnished very superior building material. Here, no doubt, Hiram, King of Tyre, obtained the timber for the palace of David and the temple of Solomon. (2) For about ninety miles in the north it consists of two parallel ranges, Lebanon and Anti-Lebanon, enclosing a long fertile valley from five to eight miles wide, called Coele-Syria. (3) The same system of mountains continue southward to the Red Sea, and is known under different names, such, for instance, as Mt. Carmel, Mountains of Ephraim, Mountains of Judah, Mountains of Moab. In the southern extremity of the range we have the mountains of Horeb and Sinai.

5. *The Taurus Mountains.* These branch off from the Ararat system, and run westward through Asia Minor. A part of the distance, a northern wing extends, called Anti-Taurus. It will thus be seen that all the mountain systems of the Old Testament World

have their origin in a common center—the Ararat Mountains, or Armenian Highlands.

II. The more important peaks.

1. *Sinai*. Situated in the southern part of the Arabian Peninsula. It is divided into three masses. The general elevation is from eight to nine thousand feet above the level of the sea. Here Moses gave the law.

2. *Horeb*. The name may refer to the plain, or it may refer to the individual mountain, or it may have been the name by which the mountain system taken together was sometimes called.

3. *Mt. Hor*. Situated on the border of Edom. Here Aaron died while the Israelites were encamped at Kadesh.

4. *Nebo*. Called also Pishgah, situated at the northern extremity of the Dead Sea. It was from this mountain that Moses viewed the Promised Land.

5. *Gilead* is a mountain region east of the Jordan and southeast of the Sea of Galilee. It is sometimes called Mt. Gilead. The name signifies “a hard rocky region.”

6. *Gilboa*. Situated still to the north on the west side of the Jordan. It was here that Saul and his three sons were slain by the Philistines. David expressed his grief in a wonderfully beautiful ode (II. Samuel i.).

7. *Tabor*. It rises abruptly from the plain of Esdraelon. It stands isolated, except on its western side, where it is connected by a ridge with the hills of Nazareth. It is famous for the victory of Deborah. There was an early legend that our Saviour was transfigured here, but it is now generally rejected.

8. *Hermon*. A mountain on the northeastern border of Palestine. It is the culminating point of the Anti-Lebanon range. It is a great landmark of the Israelites. It is not less than ten thousand feet high, being conspicuous from afar.

9. *Little Hermon*. This is called in the Bible "The Hill Moreh." Here, probably, is the place where the Midianites and Amalekites were encamped before Gideon made his attack upon them.

10. *Carmel*. A bold promontory jutting out into the Mediterranean Sea—the western end 600 feet, and the eastern end 1,600 feet high. It is intimately connected with the history of Elijah and Elisha. Here Elijah brought back Israel to God, and slew the prophets of Baal. Here it was Elisha received the bereaved mother who came to ask his help to raise her dead son. She is called the Shunammite woman.

11. *The principal mountains* around Jerusalem are :

(1) Mount of Olives, situated east of the city, and separated from it by the Valley of the Kedron. It consisted of a somewhat extended ridge, with several

distinct peaks or summits. It received its name from the olive trees that abounded on its sides. Here David went when fleeing from Absalom. Here Solomon built a "high place" for Chemosh, a Moabitish deity. It was called the "Mount of Corruption" (II. Kings xxiii. 13), from the idolatrous rites practiced there. It was a favorite resort of Jesus. Here he taught his disciples, and from one of its summits he ascended to heaven.

(2) Calvary, the place of the crucifixion. The exact location is a matter of dispute. Mr. How places it on the north of Jerusalem, near the Damascus gate. Some locate it on Mt. Moriah.

(3) Mt. Moriah, the mountain on which the temple was situated. It is the probable site of Abraham's offering of Isaac.

(4) Mt. Zion was the citadel of Jerusalem. This height was held by the Jebusites until the reign of David, who took it by storm. It was the highest point in the city. Here the royal houses were located.

(5) Bezetha, one of the heights on which the city was built. It was northwest of Moriah.

(6) Acra, a little northeast of Zion. It is surrounded on the south, east, and north by two arms of the Tyropœon Valley.

(7) Ophel, a hill lying on the east of Mt. Zion, between the Tyropœon Valley and the Valley of Kedron

It is somewhat long and narrow. Here the Levites resided after the captivity.

12. *Jebel Jermuk*. Northwest of the Sea of Galilee, 4,000 feet high; the highest point in Galilee.

13. *Kernu Hattin*—"The horns of Hattin." This was the "Mount of Beatitudes," according to tradition.

14. *Mt. Ebal*. The place where the curses were pronounced for disobeying the commands of Jehovah.

15. *Mt. Gerizim*. Place where blessings were pronounced. Also the site of the Samaritan temple.

From these mountains the Law was read to the people; the blessing being read from one mountain, and the curses from the other. They were situated west of the Jordan, about midway between the Sea of Galilee and the Dead Sea.

16. *The Hill of Moreh*. At the foot of this mountain Gideon made his famous attack upon the Midianites and Amalekites.

17. *Mt. Hebron*. It is situated a short distance south of Jerusalem. Here a town of the same name was situated, the oldest in Palestine.

18. *The Hill Mizar*. "A mountain," says Smith, "apparently in Trans-Jordanic Palestine, from which the author of Psalm xlii. utters his pathetic appeal."

19. *Oreb*. Here Oreb, a prince of Midian, was put to death by the men of Ephraim. The situation is in dispute.

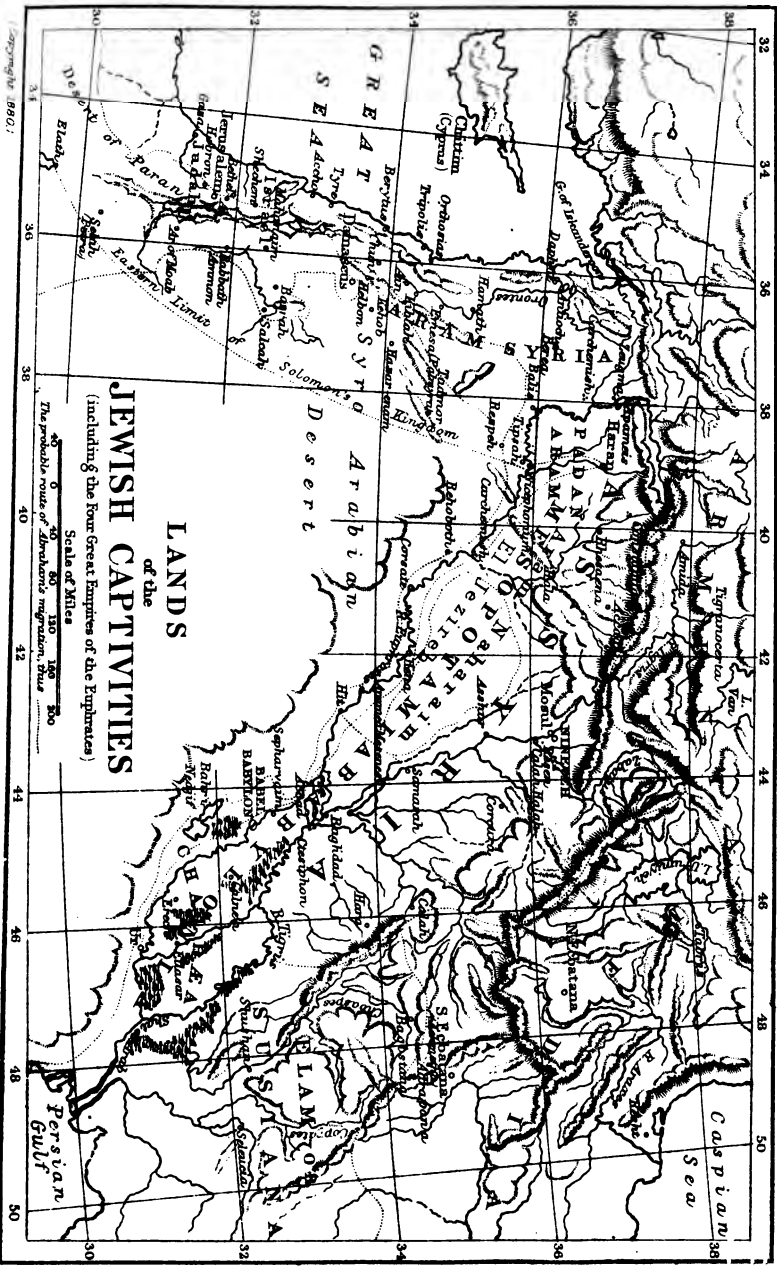
LESSON V.

THE STREAMS OF HISTORIC INTEREST AND IMPORTANCE.

I. Rivers of the Old Testament World.

The large rivers follow the mountain ranges, and nearly all rise in the same region—the Armenian Highlands. The nucleus of the mountain systems of the Old Testament World is also the nucleus of the river system.

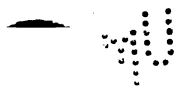
1. The Araxes. This river flows from Ararat eastward to the Caspian Sea, and it is about one thousand miles long. It is not mentioned in the Bible. It is chiefly important as a boundary. It springs from the mountain of a thousand lakes, nearly in the center between the two principal sources of the Euphrates, about ten miles from each. It is supposed by some to be the Gihon of Genesis, which was said to water the land of Cush, a region probably adjacent to the Caspian Sea on the west. The name Cush usually designates a region in Africa, sometimes called Ethiopia, but there was probably a primeval Cush or Ethiopia from which the African region afterward received its name.



LANDS of the JEWISH CAPTIVITIES (including the Four Great Empires of the Euphrates)

Scale of Miles

The probable route of Abraham's migration, thus



2. *The Ancient Halys.* This stream rises at no great distance from the Euphrates, and flows first west and then northeast into the Black Sea. It is supposed by some to have been the Pison of Eden, compassing the land of Havilah, which abounded in gold and precious stones. This, however, is a mere conjecture, and on the whole it seems improbable. The land of Havilah probably lay farther south, possibly extending from the Arabian to the Persian Gulf.

3. *The Tigris*—"Velocity," or "An Arrow." This river has two principal sources, both springing from the Ararat system. The Bible name is Hiddekel. Length, 1,146 miles to its junction with the Euphrates, which is 120 miles from the sea. It is navigable 600 miles from the junction. Anciently, the distance of the junction from the sea was less, and at one time the two rivers probably emptied through separate mouths into the Persian Gulf. The united stream is now called Shaat el Arab. The course is southeastward along the Zagros Mountains. The western source of the Tigris is not more than two or three miles from the channel of the Euphrates. It receives several large tributaries from the east. The flood season is in March and April. Daniel had some of his wonderful visions by the side of this river (Dan. x. 12).

4. *The Euphrates*—"Abounding." This is the great river of the Bible world. It has two principal sources

in the Armenian Mountains. It flows westward about 400 miles; southward 400 miles, then southeast 1,000 miles to the junction with the Tigris. It is navigable 1,100 miles. The flood season is in May. The whole country from the Euphrates to the Nile was promised to Abraham's seed. This was finally attained under David and Solomon. The length is 1,780 miles. The great hydraulic works of Nebuchadnezzar had for their object the controlling of the overflow in the spring.

5. *The Chebar*—"Strength or power." This was a river of Chaldea. Here a colony of Jews were planted at the time of the Babylonian captivity, and here Ezekiel saw his earlier visions.

6. *The Nile*—"The blue or dark." This river rises in Central Africa, flows north 3,000 miles, and empties into the Mediterranean. It is called in the Bible, "The river of Egypt." This name occurs eight times in the Old Testament. Its water is discharged through several mouths, thus forming a delta. Important in Old Testament history as the great river of Egypt.

7. *The Orontes*. This stream rises in Mt. Lebanon, flows northward and then westward for a short distance, and empties into the Mediterranean Sea. Antioch of Syria was situated on this river, near its mouth.

8. *The Jordan*—"Flowing down." (1) It flows through a narrow gorge, extending from the Dead Sea

northward, except at the plain of Jericho, which is fourteen miles wide and 400 feet above the level of Dead Sea, encompassed by mountains 4,000 feet high. (2) It has four principal sources, which are simply large gushing fountains, springing from the slopes of the Anti-Lebanon mountains, and running off in swift streams. The most remote gushes forth in the valley between Lebanon and Anti-Lebanon. Its source is on a mountain, and its mouth is 1,300 feet below the sea, hence its name. It falls fully 3,000 feet in its short course. (3) It is about 200 miles long from the source to the mouth, counting the windings. Direct length, 134 miles. (4) It runs through two lakes, Merom and Genessaret, and empties into the Dead Sea. (5) There are three natural divisions—40 miles to Lake Merom, 15 miles to Sea of Galilee, 79 miles to Dead Sea. (6) It has two principal fords, one opposite Jericho, not far from the mouth of the river. Here the Israelites, under Joshua, crossed over to possess the promised land. One was farther up at a point where the brook Jabbok enters the river. In these fords, doubtless, John and the disciples of Christ did their baptizing. Jesus was probably baptized at the upper ford. (7)

Jordan is used as a type of death. The Israelites had to cross Jordan to reach their promised land; so we must cross the stream of death to reach our spiritual land of promise.

9. *Abana*—"stony"; and *Pharpar*—"swift." These are rivers of Damascus. They take their rise on the eastern slopes of the Anti-Lebanon range, and empty into the marsh east of Damascus. They are mentioned by Naaman the Syrian, when he was told by Elisha to go and dip himself seven times in Jordan.

10. *The Leontes*. Running along the northern border of Palestine, and flowing into the Mediterranean, a little north of Tyre. It is nearly as long as the Jordan.

II. Smaller Streams: Brooks and Creeks.

1. *Hieromax*, now called Jarmuk. Flowing from the highlands of Bashan westward into the Jordan, a little south of the Sea of Galilee.

2. *Jabbok*—"Pouring out." Rising in the mountains of Gilead, and flowing westward into the Jordan, about midway between the Sea of Galilee and the Dead Sea. Several times it passes under ground. On the bank of this stream Jacob wrestled with the angel. Having passed over the stream he met his brother Esau.

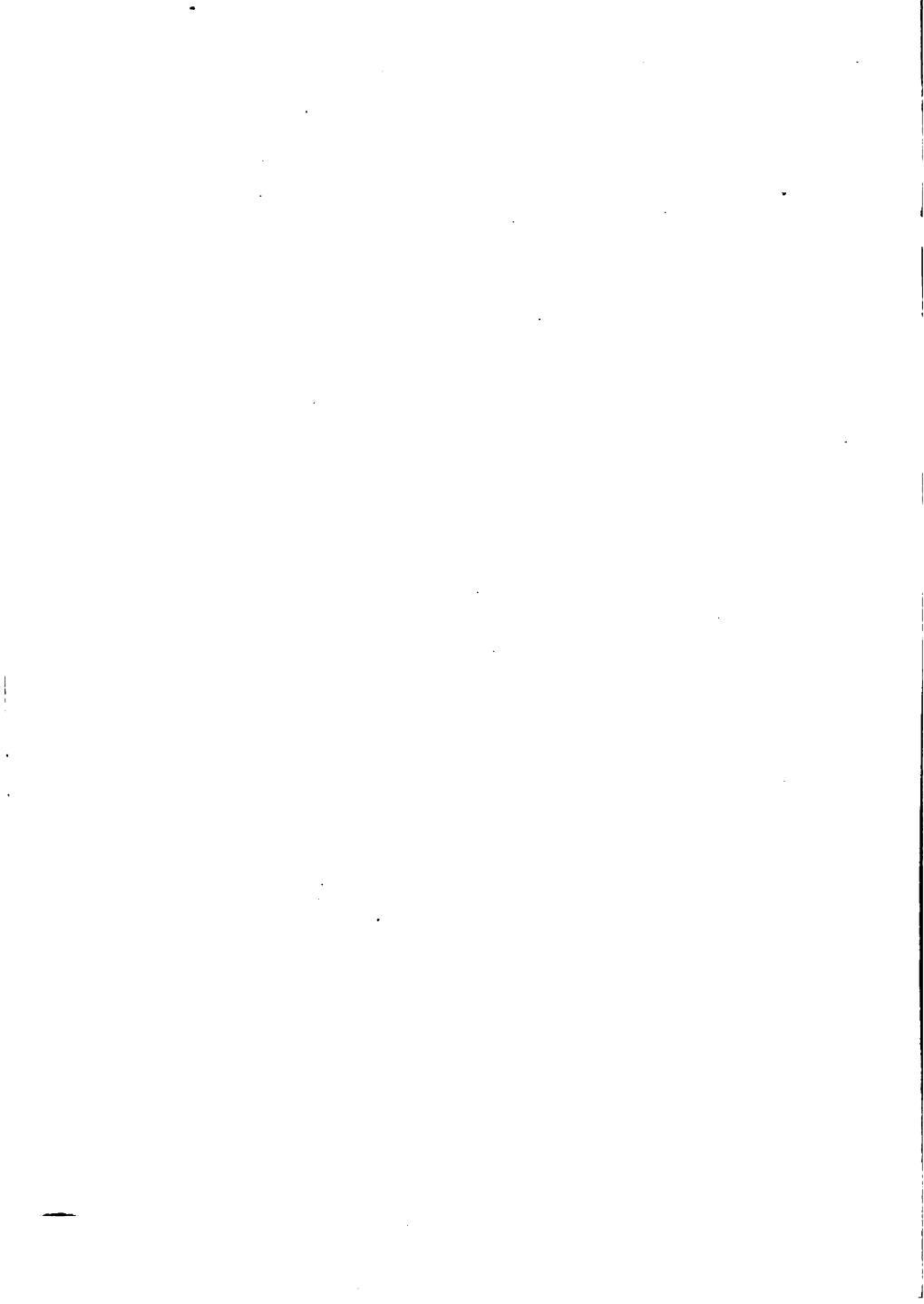
3. *Arnon*—"Noisy." Rising east of the Jordan and flowing westward into the Dead Sea, at about the middle of the eastern shore. It was the boundary between Moab and the Ammonites.

4. *Wady Farah*, or *Waters of Aënon*. The place where John baptized. The location is uncertain, but



(Copyright 1880.)

The American Sunday School Union, Philadelphia.



probably about five miles northeast of Jerusalem. There are numerous streams and springs in this place.

5. *The Brook of Cherith*—"A separation." Empties into the Jordan from the west, a short distance above Jericho. Here Elijah hid during the early part of the drought that took place in the reign of Ahab. Some think this brook was east of the Jordan.

6. *Zered*—"Willow brook." A brook running into the Dead Sea near its southeast corner. It constituted the boundary line between Moab and Edom.

7. *Kedron*—"Turbid or dark." A valley and mountain torrent between Jerusalem and the Mount of Olives. It flows eastward into the Dead Sea. Jesus crossed this brook on the memorable night of the agony in Gethsemane.

8. *The Kishon*—"Tortuous or winding stream." Called in Judges v. 21, "That ancient river." It waters the plain of Esdraelon, and empties into the Mediterranean, near the northern base of Carmel. It was the scene of two great achievements in Israelitish history: the defeat of Sisera, and the destruction of the prophets of Baal by Elijah. Many little streams flow into it from the hills on the north and south of the plain. These are dry during the summer.

9. *Besor*—"The cool." Flowing into the Mediterranean near Gaza, close to the southern frontier. Here

David's men pursued the Amalekites, who had burnt the town of Ziklag, not far distant.

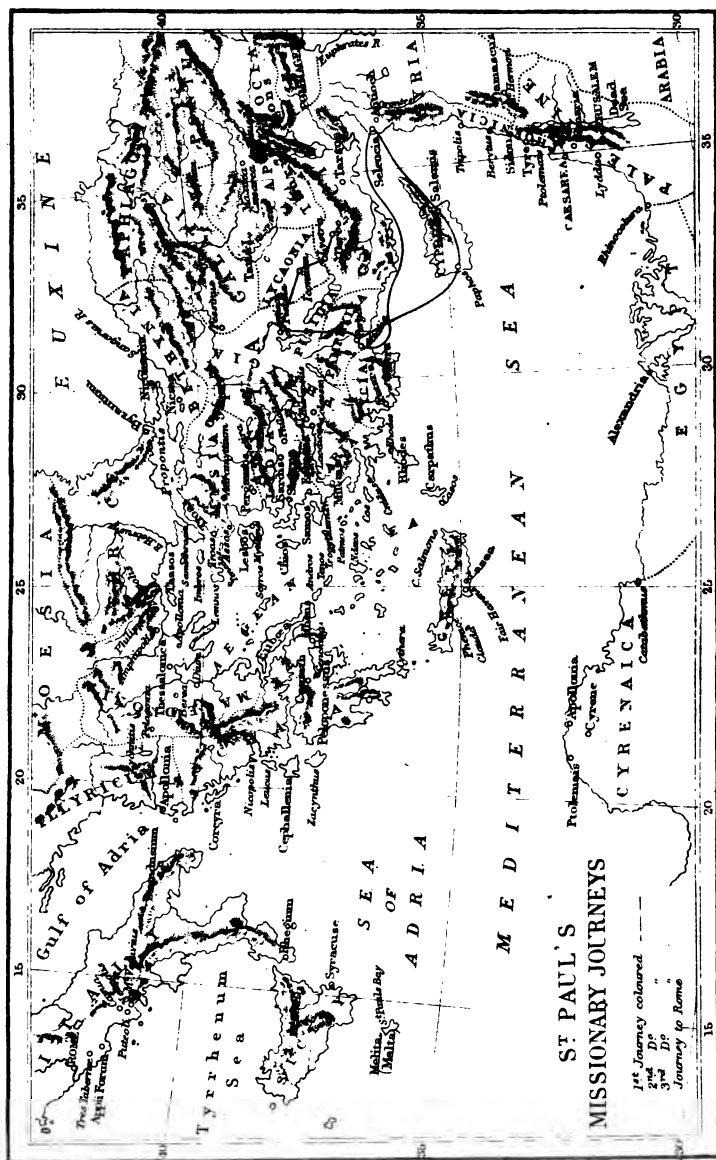
III. Rivers of the New Testament World.

1. *The rivers of Palestine and Syria* already mentioned.

2. *Rivers of Asia Minor.* The principal rivers are: (1) The Lycus; (2) The Halys—already mentioned; (3) The Sangarius, flowing northward into the Euxine Sea; (4) The Hipparias, flowing northward into the Propontis; (5) The Hermus; (6) The Meander, flowing eastward into the Ægean Sea.

3. *Rivers of Europe.* (1) The Hebrus flows southward through Thrace, and empties into the Ægean Sea; (2) The Nestus separates Thrace from Macedonia; (3) The Strymon; (4) The Axios, flowing southeast through Macedonia, and empties into the Ægean Sea; (5) The Tiber is a small river in Central Italy of great historic importance. On this river Rome was situated, a few miles from the sea.





LESSON VI.

THE DIVISIONS OF THE BIBLE WORLD.

I. Natural Divisions.

1. *The eastern slope.* From Mt. Zagros eastward to the great desert.

2. *The central plain.* Between the Zagros and the Lebanon Mountains.

3. *The Mediterranean slope.* Between the Lebanon Mountains and Mediterranean Sea. The sea coast of Palestine is called the Maritime Plain of the Bible World.

4. *The great Asiatic peninsula,* known as Asia Minor.

5. *The four European peninsulas*—Thrace, Achaia, Italy, and Spain.

II. Political Divisions of Asia.

1. *Those of the eastern slope.* (1) Armenia—west of the Caspian Sea. (2) Media—between the Araxes River, the Caspian Sea, and the Zagros. (3) Persia—south of Media.

2. *Those of the central plain.* (1) Between the Zagros Mountains, and the Tigris; Assyria on the north,

Elam on the south. (2) Between the Tigris and Euphrates; Mesopotamia on the north, and Chaldea on the south. (3) Southwest of the Euphrates; Arabia.

3. *The lands of the Mediterranean slope.* (1) The Wilderness—that part of Arabia lying between Egypt and Canaan, in which the Israelites wandered for forty years after their deliverance from Egyptian bondage. (2) Canaan—situated west of the Jordan and the Dead Sea. It means “lowland.” It is low as compared with the high tableland east of Jordan, and it also contains portions of low land, *viz.*, the Jordan Valley and Mediterranean Plain. It was probably named from Canaan, fourth son of Ham, who was a progenitor of the nations that inhabited the land. (3) Palestine—nearly the same extent. It designates the country of the Jews both east and west of the Jordan. It was, in general, a mountainous country. The reason why this country was chosen for the Jews is not hard to discern. It was an isolated country by its very location. It was also the highway of the nations. God’s purpose could thus be wrought out. (4) Syria—north of Palestine. Southeast was the desert; northwest, Mt. Lebanon; and west was the Mediterranean Sea. It contained some important cities. (5) Phœnicia—a narrow strip between the Lebanon Mountains and the Mediterranean Sea, east of the northern part of Palestine. Principal towns are Tyre and Sidon.

It has good harbors. Forests on the east furnish ship and building timber.

4. *Asia Minor*. Not named in the Old Testament, unless as the land of the Hittites. It lies between the Mediterranean and the Black Seas, west of Armenia and Syria. It is of great importance in New Testament history.

III. Political Divisions of Africa.

1. *Egypt*—the northeast province of Africa. A fertile region, including the Valley of the Nile for hundreds of miles. The northeastern part of the country, eastward of the Nile delta, was called Goshen. It was a frontier country. The inhabitants were scarcely Egyptian at all. It was a good grazing country, hence the population was pastoral. It became the home of Jacob and his descendants for the reason that the Israelites were shepherds, and the country was adapted to grazing. Here they would also serve as a protection to Egypt, which was another good reason for giving them this country.

2. *Libya*—immediately west of Egypt, and bordering on the Mediterranean Sea.

3. *Africa proper*—west of Libya.

4. *Ethiopia*—called by the Hebrews "Cush." This country lay south of Egypt, and the two countries are closely connected in history, being frequently united under the same government. Shortly before the

Saviour's birth a native dynasty of females arose, holding the official title of Candace. One of these queens is mentioned in Acts viii. 27.

IV. Political Divisions of Europe.

These consist mainly of the four peninsulas jutting southward from Europe, and embraced by the Black, Ægean, Adriatic, and Mediterranean Seas.

1. *Thrace*—a province of Europe lying between the Black and Ægean Seas, and separated from Asia Minor by the Hellespont, the Sea of Marmora, and the Bosphorus.

2. *Macedonia*—a province lying west of Thrace, and bordering on the northwestern part of the Ægean Sea. Here the gospel first took root in Europe.

3. *Achaia*—a province lying southwest of Macedonia between the Ægean and Adriatic Seas. Here was situated Athens, the center of Grecian culture, and Corinth, the center of Grecian commerce.

4. *Illyricum*—a province lying north of Achaia, west of Macedonia, and bordering on the Adriatic Sea.

5. *Dalmatia*—a mountainous country lying on the east coast of the Adriatic, and northwest of Illyricum. Paul sent Titus to preach in this region.

6. *Italy*—a peninsula lying between the Adriatic and Mediterranean Seas. It was a most important province, since here was situated Rome, for centuries the capital of the world.



LESSON VII.

ASIA MINOR.

I. Description of the country as a whole.

1. *Asia Minor* is interesting on account of the prominent place it holds in New Testament history. Much of Paul's missionary work was done in this province. The first missionary journey was almost entirely devoted to this region, and on the two subsequent journeys he passed through the country, and stopped at numerous points. The seven churches mentioned in the second and third chapters of Revelation, were all situated in this province.

2. *It is a peninsula jutting westward from the mainland of Asia.* It is bounded on the east by Mesopotamia, Syria, and Armenia; on the north, by the Black Sea; on the northwest, by the Sea of Marmora and the Hellespont; on the west, by the Ægean Sea; on the south, by the Mediterranean Sea. It contains about 156,000 square miles. It is a somewhat broken and mountainous country, but it contains much fertile land, and is capable of supporting a large population.

II. Its separate political divisions.

These provinces will be best remembered if taken in the following order:

1. *The provinces of the Black Sea.* (1) Pontus was the province on the northeast, bordering on Armenia. It is mentioned several times in the New Testament. It contained many Jewish inhabitants. Some of its people were present at Jerusalem on the day of Pentecost, and doubtless heard the first gospel sermon which was preached by the Apostle Peter. Aquila, at whose house Paul lodged when in Corinth, was a native of this district. Christianity obtained some foothold here, as is evident from the fact that its Christian inhabitants were addressed in the First Epistle of Peter. (2) Paphlagonia. This province lay northwest of Pontus. It is not mentioned in the New Testament. According to some maps, the River Halys flowed northeast across the province, dividing it into two nearly equal parts; according to others, it formed the eastern boundary of the province. (3) Bithynia. This lies west of Paphlagonia, bordering on the Black Sea on the north, and the Propontis on the west. It is mentioned in Acts and in I. Peter. It had Christian inhabitants, since they are addressed in I. Peter. Its chief town was Nicæa, celebrated for the general church council held there in 325 A. D. This council formulated doctrines setting forth the faith of the church as opposed to the Arian heresy.

2. *The provinces of the Ægean Sea.* These provinces constitute the country known to the Romans under the name Asia. (1) Mysia. This was the northernmost province of the three on the west, and it was separated from Europe by the Hellespont and the Propontis. It is mentioned once in Acts. Troas, an important town in the extreme northwestern part of the province, was built on the site of Ancient Troy. Here Paul had the vision in which the man of Macedonia appeared to him, saying: "Come over into Macedonia and help us." Here was the real beginning place of the evangelization of Europe, since it was here that Paul formed the purpose to enter upon that work. (2) Lydia was a maritime province, bordering on the Ægean Sea—the central one of the three western provinces. It has great importance in New Testament history, although not separately designated. Several important churches were located in this province, chief among which may be mentioned the church at Ephesus, the metropolis of Asia Minor. (3) Caria was the southwestern province. It is not mentioned in the New Testament. Miletus is situated in this province, at which place Paul parted from the elders of the church at Ephesus who had met him there at his request. It was a very affecting farewell, because Paul declared that they would see his face no more.

3. *The three provinces of the Mediterranean.* (1)

Lycia lay southeast from Caria, and was the most western province of the three that bordered on the Mediterranean. The Taurus range of mountains terminated in this province, coming down to the sea in bold majestic masses called Cragus and Anti-Cragus, between which the Xanthus River flowed. It is mentioned in the Book of Acts, and two of its cities, Patara and Myra, are spoken of as having been visited by the Apostle Paul.

(2) Pamphylia was a coast province lying south of the Taurus Mountains, northeast of Lycia. It is mentioned in the Book of Acts. Here Paul entered Asia Minor, on his first missionary journey. He and Barnabas sailed up the River Cestrus to Perga, the capital of the province. On his return, he preached in Attalia, the seaport of the country. There were many Jews scattered through the country, and there may have been a synagogue at Perga. This may account for the fact that Paul selected this town for the beginning place for his work in Asia Minor. (3) Cilicia was a long narrow province south of the Taurus Mountains, and extending along the Mediterranean eastward from Pamphylia. It was shut off from communication with Syria on the east by Mount Amanus, except by means of a pass called the Syrian Gates. Cilicia was consequently the highway between Syria and the west. Tarsus, its capital, was an important city of the Roman Empire,

and the birthplace of the Apostle Paul. The province was visited by him soon after his return from Arabia, whither he went immediately after his conversion, and again during his second missionary tour. The Jews had settled in the country in large numbers.

4. *The five interior provinces.* (1) Cappadocia was the eastern central province of Asia Minor. It lay south of Pontus, and north and northeast of Cilicia. It is mentioned as having furnished some of the hearers that listened to Peter's first sermon, preached on Pentecost. Christianity had taken some hold there in the apostolic day, as is shown by the fact that its Christian inhabitants are among those addressed in I. Peter. Its native inhabitants were of Syrian origin. Its chief city was Cæsarea, which should be carefully distinguished from Cæsarea in Palestine. (2) Galatia lay northwest of Cappadocia, and south of Paphlagonia, the central of the Black Sea provinces. It was conquered by a race of Gauls about 300 B. C. Its inhabitants seemed to partake of the characteristic Gallic fickleness, which Cæsar mentions in his description of that people. Paul preached the gospel in this region, being detained in the country by sickness. The converts were corrupted from the faith by Judaizing teachers, which fact called forth Paul's Epistle to the Galatians, which has been called the Magna Charta of religious liberty. Paul paid a second visit to the

country. (3) Lycaonia lay south of Galatia, and constituted, not a separate political division, but a district of the province. Paul preached in its three principal towns—Iconium, Lystra, and Derbe, and suffered persecution in all of them. (4) Pisidia lay west of Lycaonia, and southeast of Phrygia. It was politically connected with Pamphylia, from which it was separated by the Taurus Mountains. Its principal town was Antioch, which was twice visited by Paul. This Antioch should not be confounded with the Antioch of Syria. (5) Phrygia is mentioned in the New Testament, although there was no separate province of that name in New Testament times. The name was probably used in an ethnological sense, and in an indefinite way of the western part of the central region of Asia Minor. The Roman province of that name, formed later, lay west of Galatia, Lycaonia, and Pisidia. Three cities—Hierapolis, Colosse, and Laodicea—were situated in the southern part of the territory, and are mentioned in the letters of Paul.

LESSON VIII.

THE PHYSICAL DIVISIONS OF PALESTINE.

INTRODUCTION.—The application of the name Palestine.

1. *In its broadest extent* it may designate the Land of Promise, which extended northward to the Euphrates, eastward to the great Syrian desert, and southward to the "River of Egypt," a term sometimes used to designate the Nile, but also used to designate a small desert stream on the border of Egypt, which flows occasionally in the valley called Wady el Arish. The western boundary was the Mediterranean Sea. The area was about 60,000 square miles.

2. *It is also used to designate* the land of Canaan lying west of the Jordan and the Dead Sea. The area of this region is about 6,600 square miles.

3. *It properly designates* the land of the twelve tribes, embracing both Canaan and the country occupied by Israel east of the Jordan. Its boundaries are Mt. Lebanon, Mt. Hermon, and the Leontes River on the north; the Syrian desert on the east; the Arabian desert on the south, and the Mediterranean

Sea on the west. It contains about 12,000 square miles.

I. Its natural divisions.

1. *The Maritime Plain* is a level sandy strip of country extending along the eastern end of the Mediterranean Sea. Its surface is undulating, consisting of low hillocks of sand, varying from one to two hundred feet in height. It is broken into two parts by the Carmel Mountains that jut out into the sea, forming a bold promontory. The width of this plain gradually increases from north to south. The part lying north of Carmel is from one to two miles wide. Immediately south of Carmel it is about eight miles wide, and continues to increase until it reaches a width of twenty miles at its southern end. The coast line from a point opposite the source of the Jordan to a point opposite the lower end of the Dead Sea is about 180 miles.

2. *East of this plain are the foothills of the mountains of Ephraim and Judah.* This is an elevated region called Shephelah, varying in height from 300 to 500 feet.

3. *Still eastward is the mountain region.* This is an elevated backbone from 2,500 to 4,000 feet high, running north and south across the country. It is a continuation of the Lebanon range, and extends southward to the desert. At the northern extremity of this region is the city of Dan, and at the southern

extremity the city of Beersheba. The distance between these places is 150 miles in a straight line.

4. *The Jordan Valley.* This is a deep gorge which begins at the source of the river, and runs southward just east of the mountain region. It grows deeper as it advances southward, until, at the Dead Sea, it is 1,300 feet below the Mediterranean Sea. The springs of the Jordan are 1,700 feet above the sea. The Jordan line from Mt. Hermon to the lower end of the Dead Sea is about 160 miles. The length of the river, including the windings, is about 200 miles. From the Jordan to the Mediterranean on the north it is about 30 miles. From the Dead Sea at its southern extremity to the Mediterranean is 90 miles.

5. *The eastern tableland.* An elevated region east of the Jordan, abounding in precipitous and lofty mountains. The general elevation is greater than that of the country west of the Jordan; consequently, the land of Canaan, viewed from this elevation, looks like a low country. The region is fertile, and adapted to grazing.

II. The plains of Palestine.

1. *Phœnicia* is a narrow strip north of Mt. Carmel. It was never possessed by the Israelites. Tyre and Sidon were its principal cities. Hiram, king of Tyre, was a friend to David and Solomon, and furnished building material for the palaces of David, and the temple of Solomon.

2. *The Plain of Esdraelon.* Situated north of the Carmel Mountains and Samaria, and in Southwestern Galilee, the western end touching the Mediterranean Sea at the Bay of Acre. It is twenty miles in length from east to west, and about ten miles in width. It presents an undulating surface of great beauty and fertility. For thousands of years it has been a highway of travel, and the battlefield of nations. No spot on earth has seen so many battles and so much blood shed. It has been the chosen place of encampment in every contest between the east and the west. Egyptians, Persians, Arabs, Jews, Saracens, Turks, Crusaders, Druses, and French—warriors out of nearly every nation under heaven, have pitched their tents on the plain of Esdraelon. It occurs frequently in the history of the Jews under the name of Megiddo and Jezreel.

3. *The Plain of Sharon.* Situated directly south of Carmel along the seacoast, having Cæsarea and Joppa as its most important places. It was a synonym for beauty and fertility. The very air is fragrant with perfume. In Cant. ii. 1, we read: "I am the rose of Sharon, and the lily of the valley." This is regarded as a metaphor representing Christ. The rose of Sharon is referred to in the following beautiful stanza:

"By cool Siloam's shady rill,
How fair the lily grows;

How sweet the breath beneath the hill
Of Sharon's dewy rose."

4. *The Plain of Philistia.* Situated still farther south along the coast. It was a region of great beauty and fertility, occupied by Israel's ancient enemies, the Philistines. Gaza and Ashkelon were its principal cities.

Three small valleys of historic interest should be mentioned in this connection, because included in the plain of Philistia. (1) The Valley of Ajalon, mentioned in the famous speech of Joshua, in which he called upon the sun and moon to stand still.

"Sun, stand thou still upon Gibeon,
And thou, moon, in the Valley of Ajalon.
And the sun stood still, and the moon stayed
Until the nation had avenged themselves of their enemies."

(2) The Valley of Sorek, in which was situated the residence of Delilah, the wife of Samson. (3) The Valley of Elah, in which the Israelites were encamped when David slew Goliath.

5. *The Negeb, or south country.* Situated in southern Judæa between Hebron and the desert. It is a rolling country, but its hills are not as high as those of the north, and consequently it has the appearance of a plain.

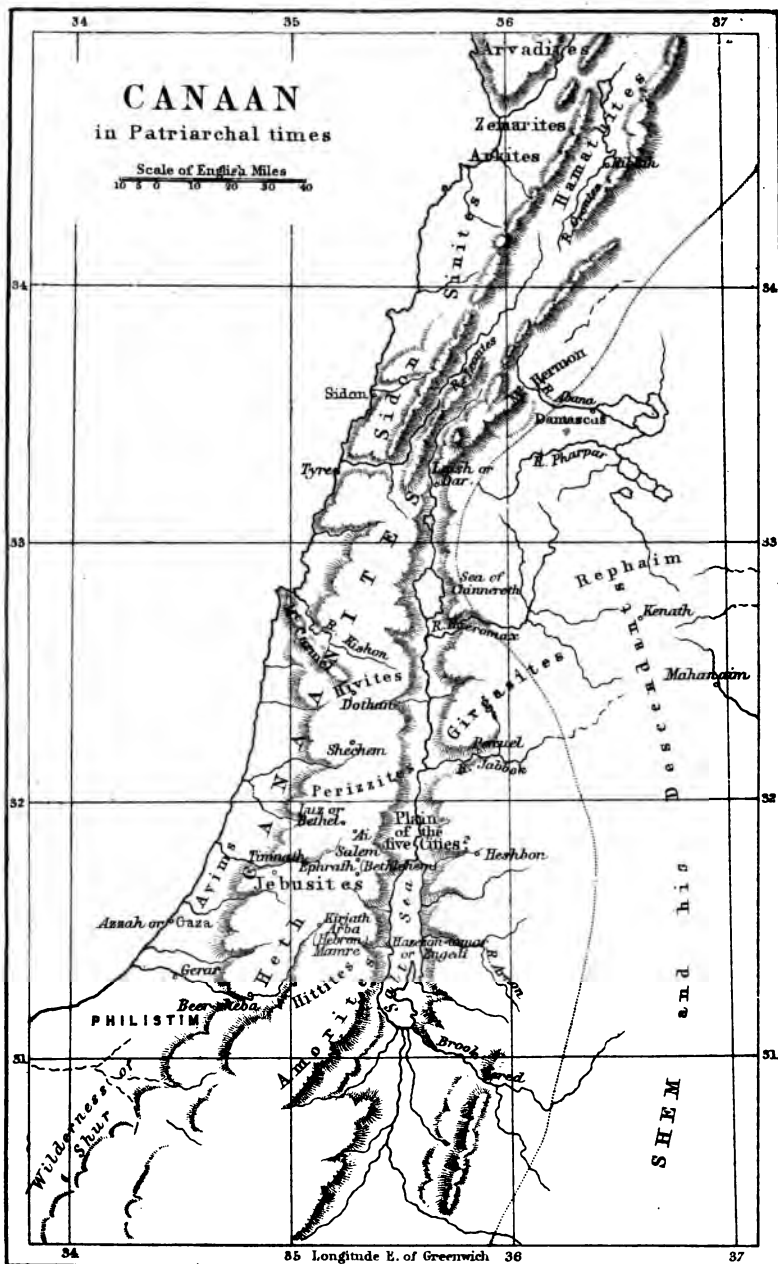
6. *The Plain of Jordan, or Plain of Jericho.* Situated just north of the Dead Sea. This is regarded

as the probable site of one or more of the cities of the plain, memorable in the history of Lot, having been overwhelmed in the fiery destruction on account of their great wickedness. Immense ruins have been found near the northwest angle of the Dead Sea, covering a space of four miles, which bear the name of Gomraum, thus indicating the probable situation of Gomorrah. At the southwest angle of the Dead Sea, extensive ruins have been found, which are regarded as marking the probable site of Sodom.

7. *Plain of Gennesaret.* A small plain on Lake Gennesaret, or Sea of Galilee, on the northwest coast, not far from Capernaum. Here Jesus performed many miracles. When Jesus landed here, the people brought the sick in great numbers to be healed.



Scale of English Miles



The American Sunday School Union, Philadelphia.

LESSON IX.

THE POLITICAL DIVISIONS OF PALESTINE PRIOR TO THE ISRAELITISH CONQUEST.

I. The earliest inhabitants.

In the history of all lands there is a point beyond which there is such an intermixture of legend and fable that is hard to distinguish the true from the false. This legendary history is often so colored by the superstitious of these early ages as to be grotesque and amusing. This truth finds its usual illustration in the legendary history of the earliest inhabitants of Palestine. The names given to these early peoples may have had some basis in the characteristics of the tribes to which they were assigned; but they, doubtless, are a product, in part at least, of superstition. Long before the time of Abraham a people occupied the country on both sides of the Jordan; doubtless, of the same parent stock, but known under different names that are, for the most part, indicative of the fear or dread with which they were regarded by the later Canaanitish tribes that supplanted them.

1. *The Rephaim*—"Lofty men." These are mentioned in the Old Testament (Gen. xiv. 5-7) as having been conquered by Chedorlaomer, who was the earliest conqueror referred to in the Bible. They dwelt well to the north in the highlands of Bashan, until they finally amalgamated with the Amorites. They were, doubtless, men of large stature. Og, king of Bashan at the time of the Israelitish conquest, was doubtless a descendant of this early race.

2. *The Zuzim*—"Tall people." They are regarded as the people mentioned in Deut. ii. 20, under the title of Zamzummims. This was also a race of giants dwelling south of Bashan in the eastern table-land. They were probably very closely related to the Rephaim, and were conquered at the same time by Chedorlaomer. The Ammonites dispossessed them or swallowed them up, and these in turn were driven out by the Amorites.

3. *The Emim*—"Terrible ones"—were, doubtless, a people of large stature, dwelling south of the Zuzim and east of the Dead Sea. They were also conquered by Chedorlaomer, but the Moabites finally came into possession of this land.

4. *The Horim*—"Cave dwellers." This people dwelt southeast of the Dead Sea, in a region abounding in caves. They were conquered by Chedorlaomer. The Moabites also occupied this land. Their genealogy is given in Gen. xxxvi. 20-30.

5. *The Avim*—"Dwellers in ruins." This people occupied a small district about midway between the Dead Sea and the Mediterranean. They were conquered by the Philistines at an early period.

6. *The Anakim*—"Long-necked ones"—were a people, if we may judge from the name, of large stature, and the Bible so represents them. They were the descendants of Arba, and their principal town, Hebron, was called Kirjath-arba. They also had a city called Kirjath-sepher, which means "city of books." This would indicate that they had made some progress in creating a national literature. They seemed to have maintained an independent existence longer than the other giant races referred to. The Israelitish spies, sent out by Moses, were terrified by their appearance. They were finally overcome and scattered by Caleb. Some of them may have mingled with the Philistines. Goliath, of Gath, who was slain by David, was probably of this stock.

II. The inhabitants during the Patriarchal Age.

1. *Tribes of the Maritime Plain.* (1) The Philistines occupied the south. (2) A portion of the Canaanites occupied the center. (3) Just east of these was a people called Perizzites. (4) The Zidonians occupied the extreme north portion of the coast.

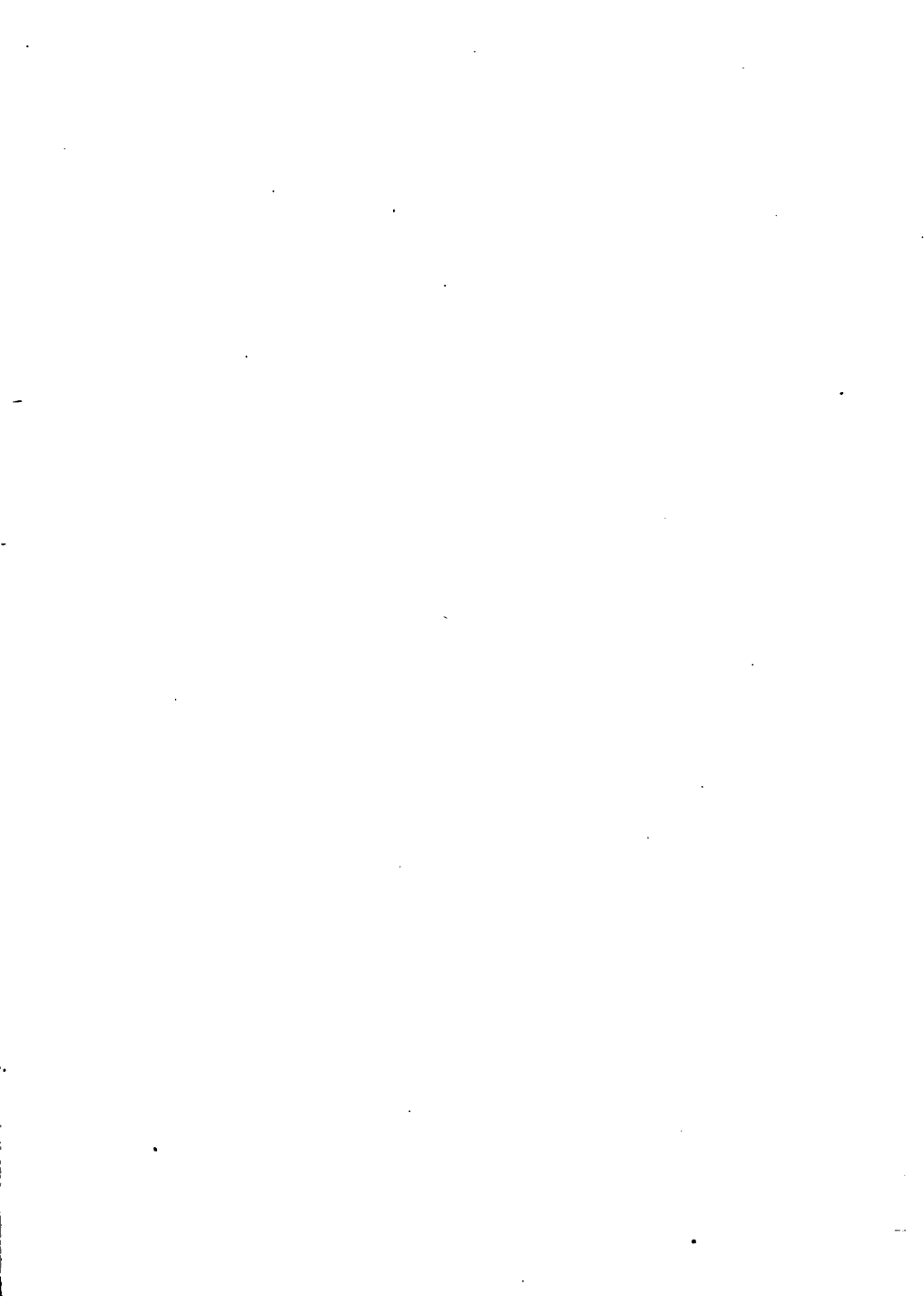
2. *The tribes of the mountain region.* (1) The Amorites occupied the south portion bordering on the

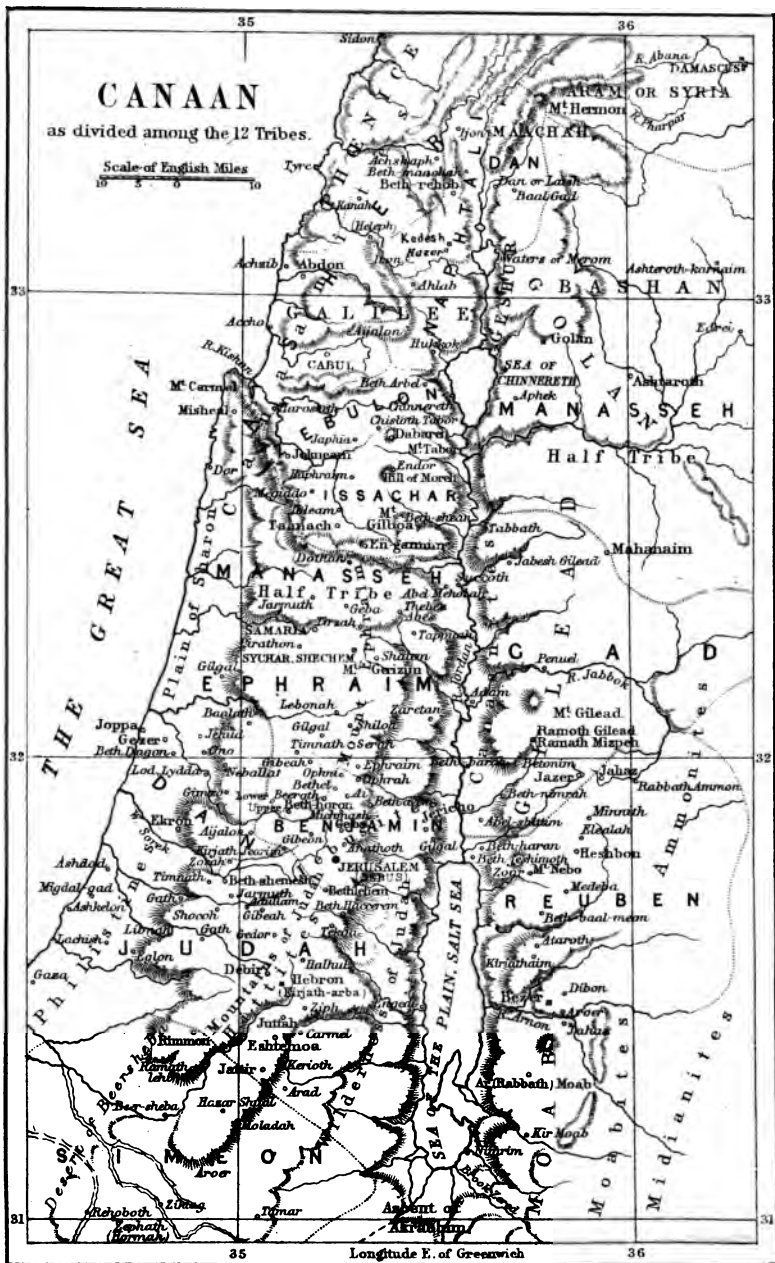
Dead Sea. (2) West of these were located a portion of the Hittites. (3) A portion of the Hivites occupied the center. (4) The Hittites and Hivites occupied the north portion of this region.

3. *The Jordan Valley* as far north as the Sea of Galilee was occupied by the Canaanites.

4. *The eastern table-land.* (1) The Moabites occupied the southern portion east of the Dead Sea. (2) The country north of the Arnon was occupied by the Amorites. (3) East of these were the Ammonites.

5. *The country south of Palestine* was occupied by the (1) Edomites on the east, the (2) Kenites in the center, and the (3) Amalekites on the west.





(Copyright 1880.)

The American Sunday School Union, Philadelphia.

LESSON X.

POLITICAL DIVISIONS OF PALESTINE SUBSEQUENT TO THE CONQUEST OF ISRAEL.

I. The tribes of Israel.

After the conquest of Canaan, under Joshua, the country was divided up among the twelve tribes of Israel.

Two tribes and a half had their possessions on the east side of Jordan. They were Naphtali, Gad, and the half tribe of Manasseh. All of the other tribes occupied territory west of the Jordan. The priesthood was given to the tribe of Levi. It received no separate province, but was allotted certain cities throughout the tribes; but they were not rigidly confined to these cities. They were scattered more or less in other cities, and even in these cities they did not constitute the entire population. The Levitical cities were of two classes: those for the priests proper or descendants of Aaron, thirteen in number, and all situated in the tribes of Judah, Simeon, and Benjamin; and those for the Levites or subordinate priests, thirty-five in number, located among the other tribes. The cities of refuge,

which will be described in a subsequent chapter, were Levitical cities.

For the sake of assisting the memory, the names of the tribes are here given in rhyme:

“The tribes of Israel we repeat;
First sceptered Judah name;
Then Simeon, Benjamin, and Dan
Shall our attention claim;
Ephraim, Manasseh, Issachar,
And Zebulun enroll;
Then Ashur, Naphtali, and Gad,
And Reuben end the scroll.”

The tribes of Ephraim and Manasseh were descended from the two sons of Joseph, and hence there were really two tribes of Joseph.

The country occupied by Benjamin was only twenty-five miles long by twelve miles wide, and yet no other tribe has figured more prominently in Jewish history.

The tribe of Manasseh occupied nearly twice as much territory as any other tribe.

II. The provinces of Palestine in New Testament times.

1. *Judæa*. This was the southern province, and situated west of the lower Jordan and the Dead Sea. Jerusalem was the principal city. It embraced the territory formerly belonging to Judah, Benjamin, Simeon, and Dan.

2. *Samaria*. This was the central province between Judæa and the Carmel range of mountains.

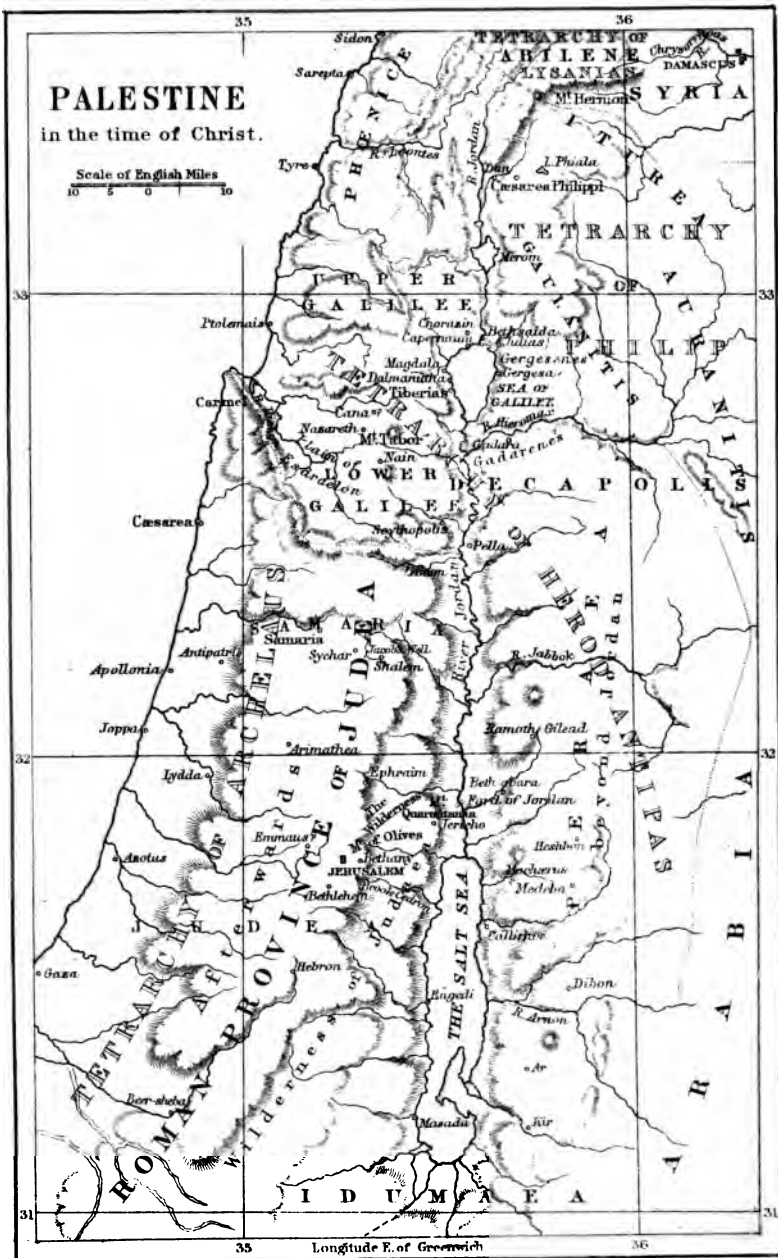
Shechem was the principal city. Its portion of the plain next to the sea was called Sharon, which was inhabited by Gentiles. The rest of the province was inhabited by Samaritans, a people of mixed blood, produced by the remnant of the ten tribes left in Palestine after the captivity, intermarrying with the heathen people who colonized the country. They had a rival temple on Mt. Gerizim, and maintained a rival worship. In the time of Christ, Archelaus was Tetrarch of Judæa and Samaria.

3. *Galilee.* This was the northern province, and extended from Mt. Carmel on the south to the Mountains of Lebanon on the north, and from the Sea of Tiberias on the east to the Mediterranean Sea and Phœnicia on the west. Its people were Jews, and profoundly attached to the Law of Moses, but less superstitious than those of Jerusalem and Judæa. In this province most of Christ's personal ministry was accomplished, and here he lived during the greater part of his life. The inhabitants were called Galileans by the Jews of Jerusalem, and were rather looked down upon because they were less polished and cultivated than the people of Judæa. It was ruled by Antipas, called Herod the Tetrarch, who also ruled over Perea. It was he who slew John the Baptist.

4. *Perea.* This province was situated east of the Jordan, and between the Dead Sea and Sea of Galilee.

in the time of Christ.

Scale of English Miles



(Copyright 1880.)

The American Sunday School Union, Philadelphia.

LESSON XI.

EMPIRES OF THE BIBLE PERIOD.

INTRODUCTION.—In order to have an understanding of Bible history, a view of the great empires that existed during the Bible period is essential. Up until the close of the Bible period, and even until a much later date, great empires did not, as a rule, exist contemporaneously. There was generally one dominant empire that may be considered universal. Each one arose and fell, and was succeeded by another empire with a different capital. The center of power thus shifted from place to place. If several empires existed together it was generally the result of the breaking up of one of the great empires, and it only lasted for a comparatively short period until some other great power subjugated all to its control. Possibly Egypt may be regarded as, in some degree, an exception to this rule, since it existed as an independent government contemporaneous with other great empires; but this is largely accounted for by its peculiar geographical situation. Since, therefore, these great empires followed each other, they will be very briefly considered in the order of succession.

I. The early Chaldean Empire. Period covered, 2,200—1,270 B. C.

1. This reaches back seven or eight hundred years beyond the Exodus of the Israelites from Egypt. It must have originated soon after the deluge. It is the earliest empire of which we have any knowledge.

2. It included the alluvial plain, watered by the Tigris and Euphrates. Its eastern boundary was considerably east of the Tigris. On the southwest it was bounded by Arabia, and on the west by Canaan and Phoenicia. It extended north to about the 34th degree North Latitude, according to some authorities; others place the northern boundary as far north as the 38th degree.

3. It reached its zenith of power about the time of Abraham, under the great conqueror, Chedorlaomer.

4. Ur—"Fire or light"—was the early capital. It is referred to as "Ur of the Chaldees." Some four different places have been cited as the Ur referred to. Two in Upper Mesopotamia, and two about two hundred miles farther south. There is no good reason for supposing that the name Chaldea ever included the whole of Mesopotamia. It is probable, therefore, that this Ur was situated near the junction of the Tigris and Euphrates; so says Smith. Probably it was once a seaport town, but it is now one hundred and twenty-five miles from the sea. It was doubtless the native place

of Abraham. In addition to Ur, Erech, Accad, Calneh, and Babylon were important cities of the empire. The latter may have been the later capital. Herodotus, called "the father of history," says that the country contained "a vast number of great cities."

5. The people were idolators. Bel, their supreme deity, was worshiped as the Lord of light. He was doubtless a sun god.

II. The Assyrian Empire. Period covered, 1,270—625 B. C.

1. This empire arose to power about the time the Israelites settled in Canaan. Tiglath-Adar captured Babylon, and transferred the seat of empire to Asshur, sixty miles north of Nineveh.

2. It extended from the Taurus and Armenian Mountains on the north to the Persian Gulf, Arabia and Upper Egypt on the south; from the Caspian Sea and the great salt desert on the east to the Mediterranean Sea on the west.

3. The capital first shifted from Asshur to Nimrod, twenty miles south of Nineveh, but in 702 B. C. Sennacherib made the last named city his capital. This city was situated east of the Tigris, nearly due west from the southern end of the Caspian Sea. It was sixty miles in circumference. It is said to have been founded by Nimrod. Vast ruins now mark the place, consisting of mounds varying from fifty to one hundred and fifty feet in height. Nahum and Zephaniah predicted its

overthrow, and said it should never be rebuilt. According to these prophecies it was to be destroyed in part by fire, and the people were to be surprised when drunk. Diodorus states this to have been the case. Modern research confirms every item of prophecy. Its people were to be carried captive. This was fulfilled. Jonah was once sent to declare the doom of the city, which was averted by the people repenting in sackcloth and ashes.

4. Principal kings were Tiglith Adar, who captured Babylon and founded the empire; Shalmaneser, who made war on Samaria; Sargon, who completed the conquest; Sennacherib, who enlarged Nineveh and extorted tribute from Hezekiah, king of Judah; Esarhaddon, his son, who saw the empire at its height, and took Manasseh, king of Judah, captive to Babylon, and repopulated Samaria with colonists from other lands. Under Ashur-bani-pal, the kingdom commenced to decline.

5. Form of government. Its various provinces governed themselves, all, however, being vassals to the great king.

III. The Babylonian Empire. Period covered, 625—536 B.C.

1. This empire arose upon the destruction of Nineveh by the Medes and Babylonians, and continued for about a hundred years with varying boundaries.

2. In extent it was much smaller than the Assyrian Empire. On the disruption of that empire, Media

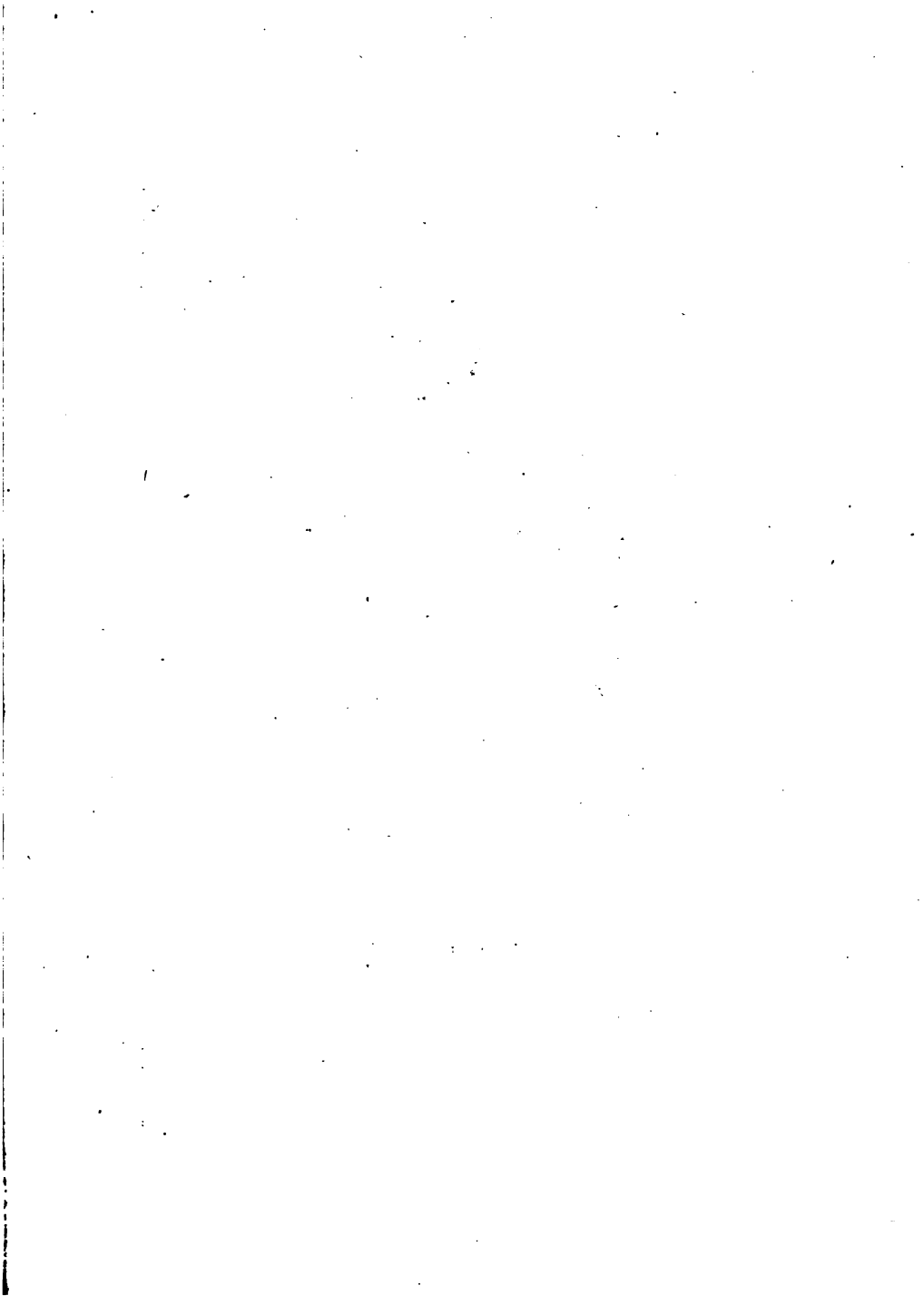
obtained its independence, and also controlled Armenia, Assyria proper, Elam, and Persia. Babylon controlled Chaldea, Mesopotamia, Syria, and Palestine. In Asia Minor a new kingdom arose, called Lydia. Cilicia also now appeared between the Euphrates and Lydia, and northwest of Syria. Thus we have in reality four kingdoms, but Babylonia controlled the important parts of the Bible world. To these Egypt might be added as a fifth kingdom, since it had shaken off the yoke of Assyria and resumed its independence.

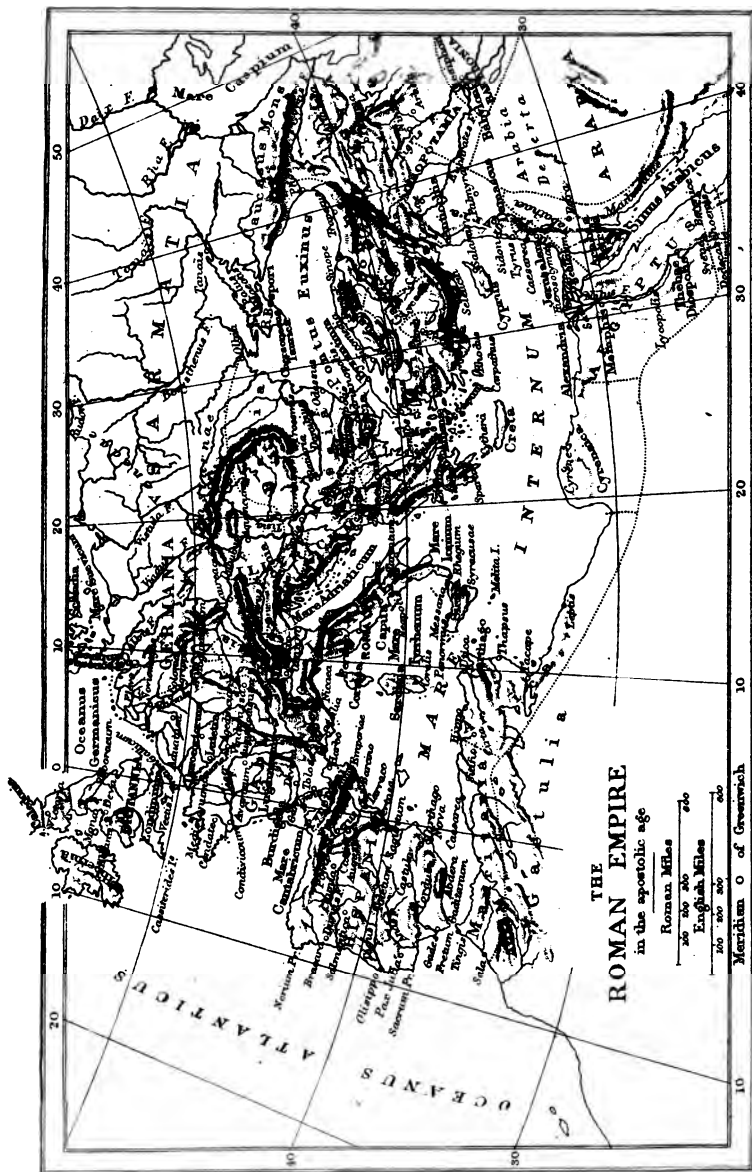
3. Babylon, the capital, was raised to greatness by Nebuchadnezzar. He constructed the hanging gardens and the great palaces. At the time of its greatest prosperity it became the wonder of the world. It was built on both sides of the Euphrates and enclosed by double walls, the outer circuit being fifty-six miles. The area was about two hundred square miles. In each division was a stronghold. On one side, the royal palace; on the other, the great Temple of Belus. However, the whole place was not covered with houses. Gardens and parks covered large areas. The height of the wall was probably three hundred feet, and the width was eighty-five feet. It was strengthened by two hundred and fifty towers. Near this city was the tower of Babel. The ruin still exists, and rises in imposing grandeur. Babylon was founded, as is generally conceded, by Nimrod. Some contend that Asshur

founded Nineveh at the same time. Both cities were nearly the same in size, but Babylon surpassed in regal magnificence. It became the metropolis of the east. Its hanging gardens have been the wonder of all generations. It was situated three hundred miles from the Persian Gulf. It completed the captivity of Judah and Israel, and hence was God's agent of wrath to punish his guilty people. It has become heaps of ruins and dwelling places for dragons, as Isaiah predicted. It was captured by Cyrus in the sixty-ninth year of the captivity of the Jews, in the year 536.

4. Its principal kings were Nabopolassar and his great son, Nebuchadnezzar. Nabonadius was the last king of the empire. His son, Belshazzar, was associated with him in the government. He was in command of the capital at the time of its capture, when he was killed.

5. The wickedness of Babylon was so great that the name became a synonym for everything corrupt and abominable. The prophets of Israel foretold its destruction in the minutest specifications, all of which have been literally fulfilled.





LESSON XII.

EMPIRES OF THE BIBLE PERIOD—CONTINUED.

IV. The Persian Empire. Period covered, 536—330 B. C.

1. Cyrus the Great was the founder of this empire. Under him the Persians became the great dominant race, and for two hundred years this empire held sway until it was conquered by Alexander the Great, when the empire passed to Europe never to return.

2. In extent it was far larger than any of the foregoing empires. Cyrus led his armies westward, and finally conquered Croesus, king of Lydia. These conquests were pushed forward by succeeding generals both east and west, until finally the empire embraced the whole territory from the Indus on the east to the Nile on the west. On the northwest it included Asia Minor and a part of Thrace in Europe. It was divided by Darius into twenty satrapies, and governed by as many subordinate rulers. Both in extent of territory and strength of government it was the greatest empire that had arisen up to its time.

3. The capital was transferred by Darius from Babylon to Shusan or Susa, which was situated in the

province of Elam on the River Ulai, three hundred miles east of Babylon, and one hundred and fifty miles from the Persian Gulf. It was a very celebrated and important city of great antiquity; its foundations, as some think, dating from a time anterior to Chedorlaomer. Here it was that Daniel, a Jew, the prime minister of the kingdom, prayed three times a day with his face toward Jerusalem; and here it was that Esther, the Jewess, was made queen by King Ahasuerus.

4. This empire in its history touches Israel in a very important way. It was Cyrus, the founder of the empire, who gave permission to the captive Jews to return to Jerusalem. In him sacred and profane history meet. He was the subject of prophecy. "Thus saith the Lord to his anointed Cyrus, whose right hand I have holden to subdue nations before him. . . . For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name" (Isa. xlv. 1, 4). This probably led him to promulgate the edict liberating the Jews. He said, "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem." Afterwards Artaxerxes Longimanus was very friendly to the returned exiles.

V. The Macedonian Empire. Period covered, 330—321 B. C.

1. Alexander the Great, in a brilliant campaign, subjugated the entire Persian Empire, thus transferring

the seat of empire from Asia to Europe, and making himself master of the Oriental world.

2. The boundaries in Asia and Africa were about identical with those of the Persian Empire. In Europe, Macedonia and Greece were added.

3. This empire bears no direct relation to Bible history. It may be said in general that Alexander adopted a magnanimous policy toward the Jews, permitting them to enjoy freedom of worship.

4. The Macedonian supremacy was, however, of short duration. At the death of Alexander, his generals formed a compact to preserve the unity of the empire, but it was soon broken, and out of it four kingdoms arose. In the division Palestine became a part of Syria.

**VI. The interval between Grecian and Roman supremacy.
Period covered, 321—40 B. C.**

1. The Egyptian supremacy. Period covered, 321—198 B. C. Ptolemy Soter, the king of Egypt, very soon succeeded in taking Palestine from Syria, and for one hundred and twenty years the country was under Egyptian control.

One of the most far-reaching events of this period was the translation of the Hebrew Scriptures into Greek, which was accomplished at Alexandria, in Egypt, about 280 B. C. This famous translation is known as the Septuagint, because it is said to have been the work

of seventy translators. It was a potent factor in disseminating a knowledge of the Jewish Scriptures, and it assisted powerfully in the preparation for the coming Saviour.

It should also be observed that, although the Empire of Alexander was broken up in 321 B. C., Greek influence continued potent throughout the civilized world. The kingdom of the Seleucidæ embraced most of the Asiatic provinces conquered by Alexander. It continued for two hundred and fifty years as a Greek government in Asia, and through its influence the Greek language and influence became dominant throughout the east.

The government of the Ptolemies in Egypt was Greek in character, and consequently Greek literature came to prevail in this province.

2. *The Syrian supremacy. Period covered, 198—166 B. C.* Antiochus III., known as Antiochus the Great, in 198 B. C. gained a decisive victory over the Egyptian king at Paneas, in Coele-Syria, and Palestine was wrested from Egyptian rule and passed under Syrian control. During the Syrian domination the Jews suffered the severest persecutions. Jerusalem was twice sacked, the temple was desecrated by the introduction of pagan worship, and the Jewish religion was forbidden. The violence of the persecution finally led to armed resistance on the part of the

Jews, by which the Syrian supremacy was thrown off after it had existed but little more than thirty years.

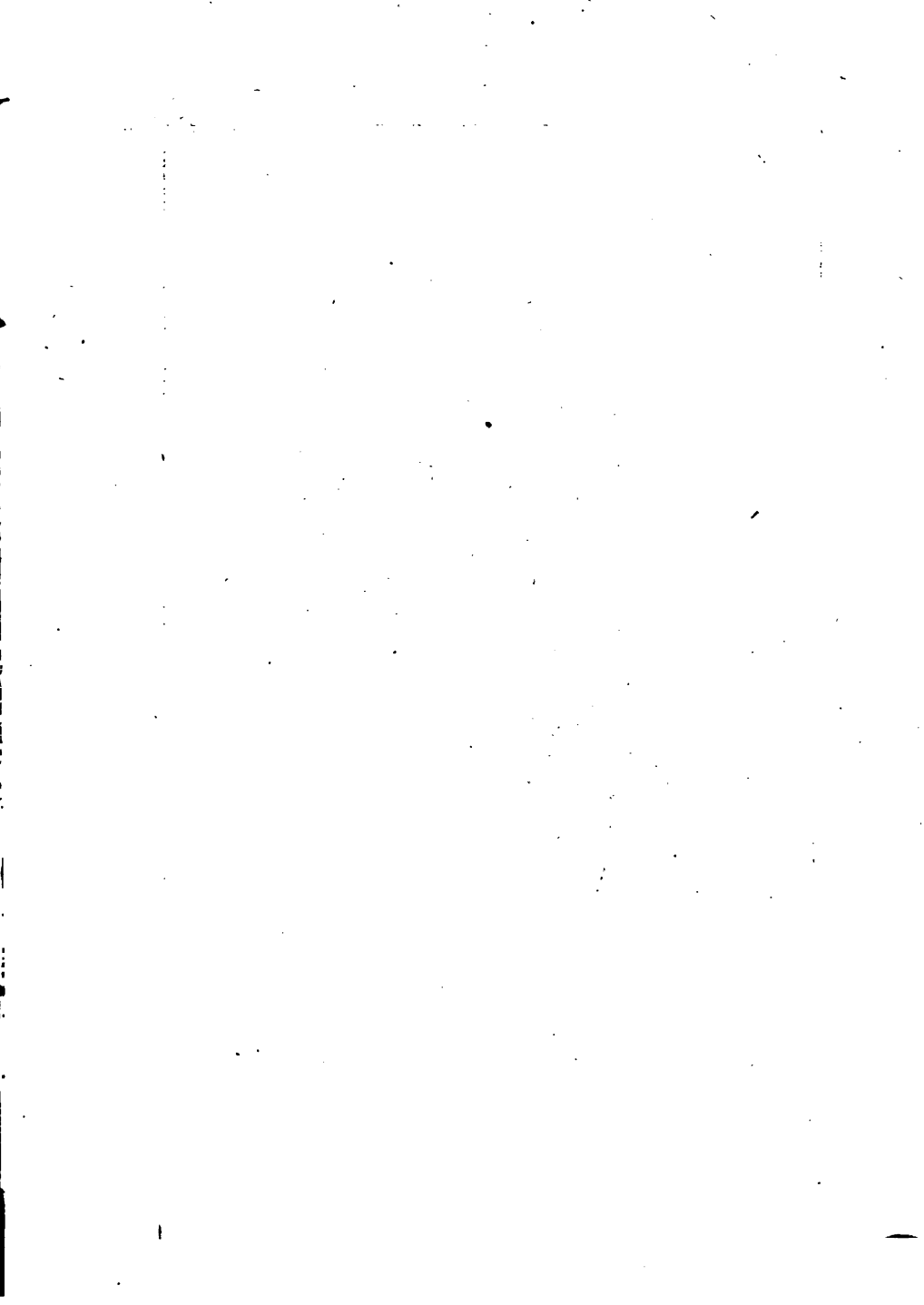
3. *The period of Maccabean independence.* Time covered, 166—40 B. C. When Antiochus Epiphanes attempted to destroy the worship of Jehovah and introduce Greek religion among the Jewish people, although his efforts were seconded by a Greek party among the Jews, yet a part of the people remained steadfast, notwithstanding they were subjected to terrible tortures. Finally, a priest named Mattathias raised the standard of revolt by striking down the Syrian captain before the idolatrous altar at Modin, near Joppe. After his death his sons led the Jews in their struggles for freedom. Judas Maccabeus, which means "Judas the hammerer," was rightly named. He succeeded in breaking the Syrian power. In 165 B. C. he took possession of Jerusalem. After his death his brother virtually obtained the freedom of Palestine, which lasted for more than a century. Under the rulers of this line, known as the Maccabees, Palestine, though nominally subject to either Syria or Egypt, was practically independent.

VII. The Roman Empire.

This supremacy over the Jews began about 40 B. C., and continued until the destruction of the Jewish nation, A. D. 70. In 63 B. C., Pompey entered Jerusalem, and Rome began to exercise the controlling

influence, but the representatives of the Maccabean line were permitted to rule until 40 B. C., when Herod the Great was made king. In the latter part of his reign Jesus Christ, the Messiah of the Jews, was born. The beginning of Roman supremacy over the Jews may, therefore, be placed at 40 B. C.

Rome had now become mistress of the world, and for many centuries she held the nations under her iron rule. In the year A. D. 70, Titus, the Roman general, destroyed Jerusalem, and from that time onward the Jews have ceased to exist as a separate and distinct nationality, although, as a people scattered among the nations of the earth, they have ever maintained a distinct existence even until the present time.



LESSON XIII.

CITIES AND TOWNS OF PALESTINE.

1. Jerusalem—"Habitation of peace."* Situated on the border between Benjamin and Judah. It occupies the summit of a lofty broad mountain, which is divided so as to make four hills or mountains. It is 32 miles from the sea, 18 miles from the Jordan, 20 miles from Hebron, and 36 miles from Samaria.

(a) Its hills and valleys: (1) Mt. Zion, in the southwestern part, is the largest of the four hills. It is 2,540 feet high. According to some, it was the site of the Jebusite stronghold. The valley of Hinnom, on the south and west, is called Gehenna. This valley was in an early day the seat of a most polluted idol worship. Josiah destroyed the worship, and probably to show his contempt for it, made the valley the receptacle of the filth and offal of the city. This filth would, of course, create a stench and generate worms. To keep the noxious effluvia from spreading into the city,

*The meaning of the names of the cities and towns are, in most cases, given. When the signification is doubtful, we give that which seems most probable.

fires were kept constantly burning. Hence it was a place where the "worm never died and the fire was not quenched." Christ laid hold upon this awful valley to illustrate the spiritual Gehenna—the place of doom for the wicked. (2) Acra, northwest of Zion; 2,570 feet high. It is embraced on the east, south, and southwest by two arms of the Tyropœon Valley. This may have been the site of the castle. (3) Moriah, 2,436 feet high, the site of the temple. The Valley of the Kedron is on the east, and the Tyropœon Valley is on the west. The southern end is called Ophel. (4) Bezetha is a little west and north from Moriah, separated by a slight depression. The height is 2,500 feet. Calvary is not a separate mountain, but an elevation resembling a skull. It was situated outside of the city. (5) Mount of Olives, east of the Kedron Valley. It has several summits. The central summit is probably Mount of Ascension, 2,665 feet high. It is directly east of the Temple.

(b) Its history: (1) The Patriarchial period from 2000 to 1500 B. C. It was probably the capital of Melchisedek, king of Salem, and the center of a recognized worship, probably the worship of the one true and living God. Abraham recognized the greatness of its king by paying tithes to him. He is called "Priest of God Most High." (2) The Jebusite period 1500 to 1048 B. C. It was occupied at this time by a

race of Canaanitish origin who held the city for four centuries against all the power of Israel. (3) The Royal period, 1048 to 587 B. C. During this period it was taken several times and plundered, and finally it was destroyed by Nebuchadnezzar, 587 B. C. (4) Period of restoration, 587 B. C. to 70 A. D. It was built in part by Zerubbabel, 536 B. C. The wall was rebuilt by Nehemiah, 445 B. C., and finally destroyed by Titus, 70 A. D.

2. *Bethlehem*—"House of bread." Situated a few miles south of Jerusalem. It was the native place of David and Christ, and was called "City of David" in the Old Testament Scriptures. It has 3,000 inhabitants at the present time.

3. *Hebron*—"Friendship." Situated 20 miles south of Jerusalem, and 20 north of Beersheba. It was one of the most ancient of cities, said to have been built seven years before Zoan in Egypt. The ancient name was Kirjath-Arba, which meant the city of Arba. Arba was the father of Anak, who was the father of a race of giants. Abraham dwelt here, and here Sarah died and was buried. The first description of a burial in the Bible is that of Sarah. It has now 5,000 inhabitants. It was a city of refuge.

4. *Beersheba*—"Well of the earth." Situated at the southern limit of the country. From Dan to Beersheba meant the whole land of Palestine, because Dan

was situated at one extremity and Beersheba at the other. It was a favorite stopping place with Abraham.

5. *Jericho*—"City of the moon." Situated on the Jordan not far from the northern end of the Dead Sea. Here the Israelites crossed. It was a walled city, but houses were built on the walls. The city was taken by Joshua, the walls being thrown in a miraculous way. Rahab was saved because she had entertained the Israelitish spies sent to spy out the land. Christ mentions this city in a parable: "A certain man went down from Jerusalem to Jericho and fell among robbers." Here the Saviour healed blind Bartimæus. Zacchæus, the publican, who entertained Christ at his house, lived here.

6. *Nazareth*—"Sanctified." Situated among the hills that constitute the south ridges of the Lebanon Mountains in the province of Galilee. It is not mentioned in the Old Testament, nor by Josephus. It was of bad repute even in Galilee, and Galilee had a bad reputation in Judæa. Here Jesus lived until he began his ministry. Here his townsmen tried to throw him from a precipice, showing the truth of the adage, "A prophet is not without honor save in his own country."

7. *Cana*—"A nest." Not far from Nazareth. It was the native place of Nathaniel, and the scene of Christ's first miracle. Here he healed the nobleman's son who was at Capernaum.

8. *Capernaum*—"City of consolation." The site is not definitely known, but it was on the western shore of the Sea of Galilee in the land of Genessaret. It was a city of considerable importance. Here Christ dwelt and his apostles, and here Matthew was chosen. It was the scene of many miracles. Christ pronounced a woe against it: "Thou Capernaum shalt thou be exalted into heaven? thou shalt be brought down into Hades."

9. *Bethsaida*—"Place of fishing." Situated very near Capernaum. It was the native place of Simon Peter and Andrew. There was another village of the same name at the northern end of the lake near which the 5,000 were fed.

10. *Chorazin*—"The secret"—was near by. Here many of Christ's works were done. Capernaum, Bethsaida and Chorazin fell under the woes of Christ, and the predictions have been remarkably fulfilled.

11. *Shechem*—"Shoulder-blade, ridge." Situated in the valley between Ebal and Gerizim. It was a city of refuge. Numerous springs burst out here and flow down opposite slopes of the valley. It is a place of wonderful beauty. Abraham pitched his tent here under a great oak on his first visit to the land. Jacob arrived here after his sojourn in Mesopotamia. Here he bought a piece of ground, which he afterwards bequeathed to Joseph, and here he dug a well. It was

the scene of the repromulgation of the law, the blessings being pronounced from Gerizim and curses from Ebal. Here Joshua delivered his last counsels. Here the ten tribes renounced the house of David, and chose Jeroboam king. It was for a time their capital. Rehoboam, Solomon's son, went here to be inaugurated. The Sychar of the New Testament, where Christ met the Samaritan woman, is the same place. Jacob's well, near the town, was 75 feet deep and 9 feet wide. The tomb of Joseph was here.

12. *Bethany*—"House of dates." Situated on the eastern slope of the Mount of Olives. It was the home of Mary, Martha, and Lazarus. Here Christ raised Lazarus from the dead. Here Simon the leper lived, who made a feast for Christ just before his crucifixion.

13. *Joppa*—"Beautiful," or, "Watch of joy." On the southwest coast of Palestine. It was the seaport of Jerusalem. Here the cedar and pine which Hiram furnished David and Solomon for the temple and royal buildings was landed, to be conveyed overland to Jerusalem. Here Jonah took ship when he fled from the duty which God laid on him, viz.: that of going to Nineveh and declaring its destruction. It was the scene of Peter's vision in which he was taught not to call any man common or unclean. Dorcas was raised to life here (Acts ix. 36-43).

14. *Bethabara*—"Place or house of passage." On the east side of Jordan nearly opposite Jericho, or possibly further north. It was the place of Jesus' baptism.

15. *Samaria*—"Watch-height." Situated six miles northwest from Shechem on an oblong hill in the center of a basin-shaped valley. It was the capital of Israel. Ahab built the temple of Baal here. It was a place of great strength. Shalmaneser, king of Assyria, took it after a siege of three years. There is a tradition that here John the Baptist suffered imprisonment and death.

16. *Cæsarea*. On the coast of Palestine, 30 miles from Joppa and 47 miles northwest of Jerusalem. It was the Roman capital of Palestine. Cornelius, the first Gentile convert, lived here. Peter was sent here from Joppa to preach to him. It was the scene of Herod Agrippa's death.

17. *Cæsarea Philippi*. Situated at the foot of Mt. Hermon. It was the northernmost point of Christ's journeys. The eastern source of the River Jordan is here, and near this place Peter made the confession, "Thou art the Christ, the Son of the living God."

18. *Bezer*—"Ore of precious metal." Situated east of the Jordan in the territory of Reuben. It was one of the cities of refuge.

19. *Ramoth Gilead*—"Heights of Gilead." Situated east of the Jordan in the territory of Gad. It was a city of refuge, and a scene of many struggles between

the Israelites and the Syrians. Ahab was mortally wounded in an unsuccessful attempt to recover this city.

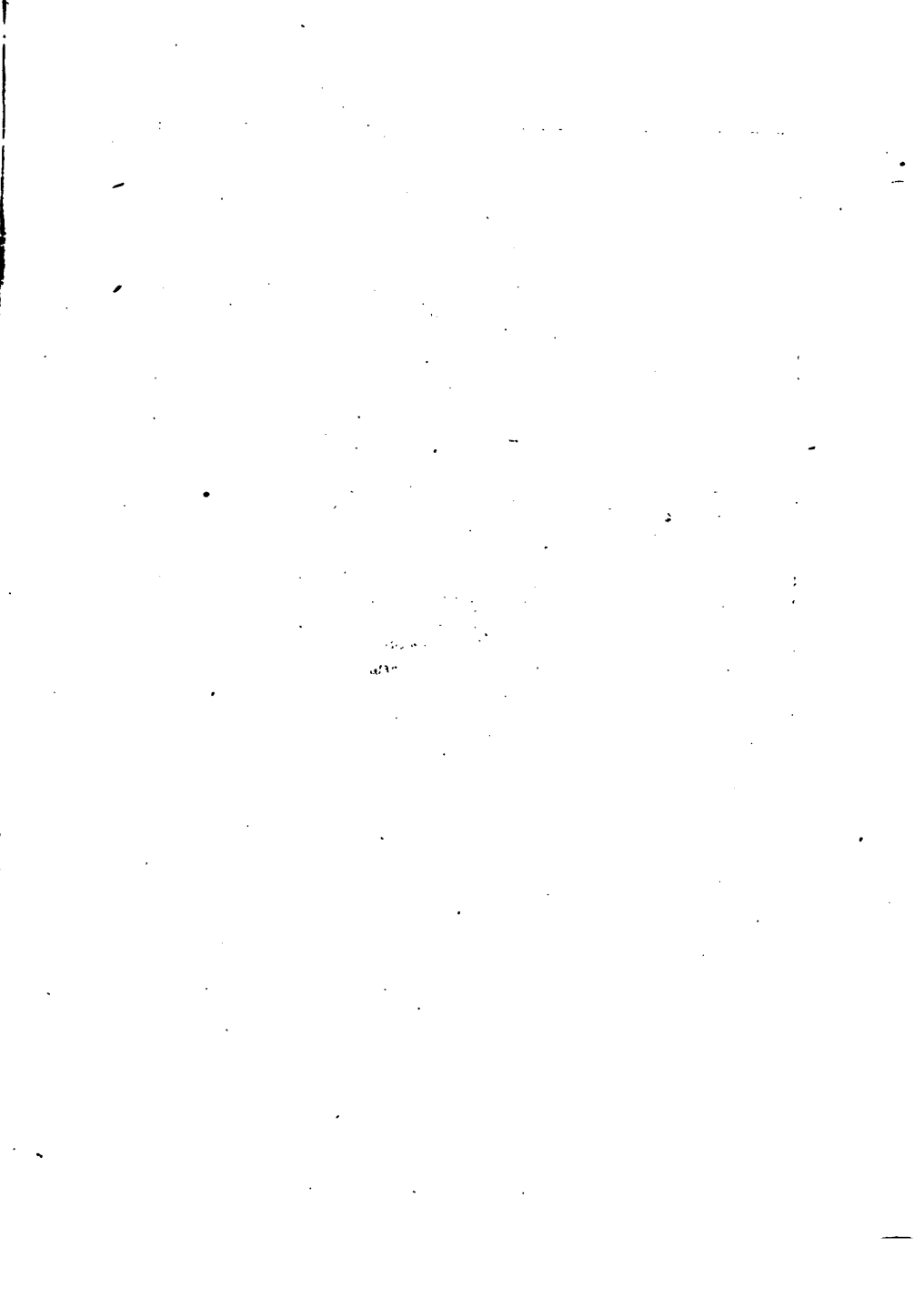
20. *Golan*—"Exile." A city of Bashan, situated in the half tribe of Manasseh, east of the Jordan. It was a refuge city.

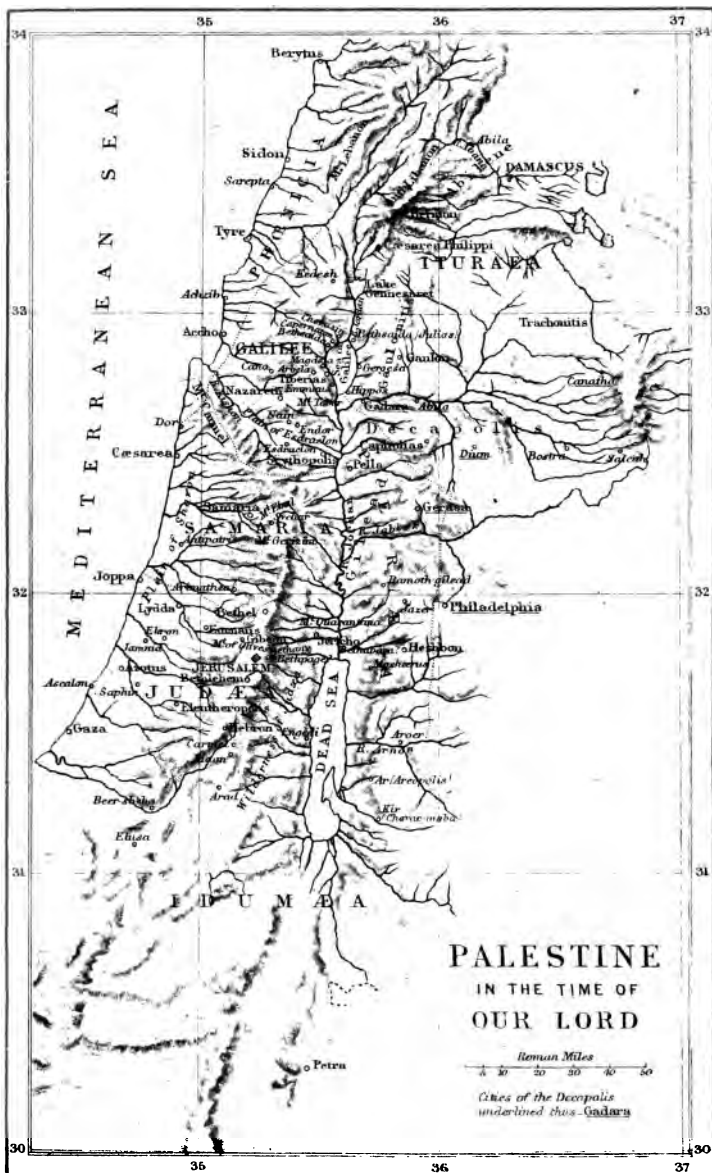
21. *Kadesh*—"Sacred." (1) A town on the southern border of Canaan, the farthest point reached by the Israelites on their direct route to Canaan from Egypt. Miriam, sister of Moses, died here. (2) A town in Northern Palestine in the territory of Naphtali. It was a refuge city.

22. *Bethel*—"Hcuse of God." A town in the tribe of Benjamin, 12 miles north of Jerusalem. The name was given by Jacob to the spot where he had his remarkable vision. A school of the prophets was situated there. It was at one time a city of Israelitish royal residence. It was for a time the seat of idolatrous worship.

23. *Nain*—"Beauty." A town in Galilee where Christ raised the widow's son from the dead.

24. *Gaza*—"The strong." The capital and stronghold of the Philistines. It was a very ancient city—one of the oldest in the world. It was situated on the southern frontier of Palestine in the territory of Judah. The history of Samson is closely connected with this city. In early times it was inhabited by the Avim and Anakim—giant races. When Philip was sent to the Eunuch he was directed by a road that led to Gaza.





LESSON XIV.

CITIES OF REFUGE.

INTRODUCTION.—1. Revenge is a principle as old as human nature. The most ancient nations regarded revenge as legitimate and even incumbent. If a man committed murder, custom and public sentiment made it obligatory for the nearest of kin to the murdered man to slay the murderer. The custom is popular to-day in some parts of Europe. In Sardinia it is said that four hundred die annually in this way. The Italians indulge freely in this sort of revenge.

2. Moses did not destroy this custom, yet he introduced a principle of mercy. The abuses liable to grow out of such a custom were, in a large measure, prevented by the establishment of cities of refuge, six in number—three on the east and three on the west side of Jordan. The three on the east were Bezer, Ramoth-Gilead, and Golan. The three on the west were Hebron, Shechem, and Kadesh of Naphtali.

L. Purposes to be accomplished by the establishment of the cities of refuge.

1. To permanently protect the accidental man-slayer. As soon as a man killed another he was expected to flee with all haste to one of those cities where he was temporarily safe from the avenger. If he were overtaken by the avenger before reaching the city, he might be put to death; but when once in the city he was safe until a trial could be had. If it were shown that the killing was accidental, he was permitted to live in the city until the death of the high priest, when he could go to his kindred in safety.

2. To give the intentional man-slayer a fair trial. The avenger could not fall upon the murderer when once within one of these cities without giving him a trial. If shown to be an intentional murderer, he was delivered over to justice; but he had the assurance of having a fair trial.

II. Availability of these cities.

1. There were three on the east and three on the west side of Jordan, thus bringing them into the easiest possible access to the whole population.

2. The roads to these cities were broadened and made smooth. Hills as far as possible were cut down, and all obstacles were removed.

3. Guide boards were put up at all crossings pointing the way to the city. The word "Refuge" was written upon them.

4. Rivers were bridged so that there might be no delay in reaching the city.

III. The spiritual significance of these cities.

Whether these cities were intended as types or not, we will not say. Paul at least used them as illustrations of the protection afforded under the gospel. In Heb. vi. 18 he says "that by two immutable things in which it is impossible for God to lie we may have strong encouragement who have fled for refuge to lay hold of the hope set before us." We can not doubt that reference is here made to the cities of refuge established in Palestine, and they are made to represent the safety we have in the gospel.

1. There are some points of dissimilarity to be noted. (1) The cities of refuge afforded only a temporary protection for the body. The gospel affords a permanent protection for the soul. "Whosoever liveth and believeth in me shall never die" (John xi. 26). (2) The cities of refuge afforded protection only to the unfortunate; the guilty were surrendered up. The gospel offers protection to the guilty on easy conditions. Christ came to seek and save the lost. He has pardon to bestow. (3) The protection afforded by the cities of refuge involved the sacrifice of certain privileges. Liberty had to be surrendered, and the person must remain under great restrictions. The gospel

involves no real loss. Those things we are required to give up are hurtful. On the contrary, we gain immense privileges that we could not otherwise have. The Christian man is the only real free man. The wicked man is a slave. (4) Those who enjoy the protection of the cities of refuge desire to return to their former associations. Those who enjoy the protection of the gospel have no desire to return to their former condition. Such a desire would be a certain indication that the individual had never been converted.

2. Points of similarity are important and striking.

(1) The cities of refuge were of Divine appointment. So is the gospel. It is God's power unto salvation.

(2) The cities of refuge were provisions against imminent peril. The man-slayer had violated a social law, and society was trying to mete out to him like for like. He was not safe till he stepped within the city. No imagination can exaggerate the danger of the sinner. The blow may fall at any moment, and all be lost. He is not safe till he comes into the spiritual city of refuge provided in Jesus Christ. (3) The cities of refuge were arranged so as to be convenient to all, and they had capacity sufficient to accommodate all. The same is true of the refuge found in the gospel. It is within the reach of all. Its conditions are very simple. God points out the

way by his providence, in preaching and otherwise. All obstructions are removed. If men are lost, it is their own fault. The blessings are available for all. A great multitude will avail themselves of them. John saw a great multitude that no man could number who were saved. (4) The cities of refuge were the exclusive asylums for the unfortunate man-slayer. If they rejected the protection offered in them, there was no other. The same is true of the gospel. There is no other way given under heaven among men whereby we can be saved. (5) The protection offered in these cities could only be enjoyed by those who made the necessary effort to reach them. The same is true of the gospel.

It must be individual effort—no one could be saved by proxy. The same is true of the gospel—it requires personal effort.

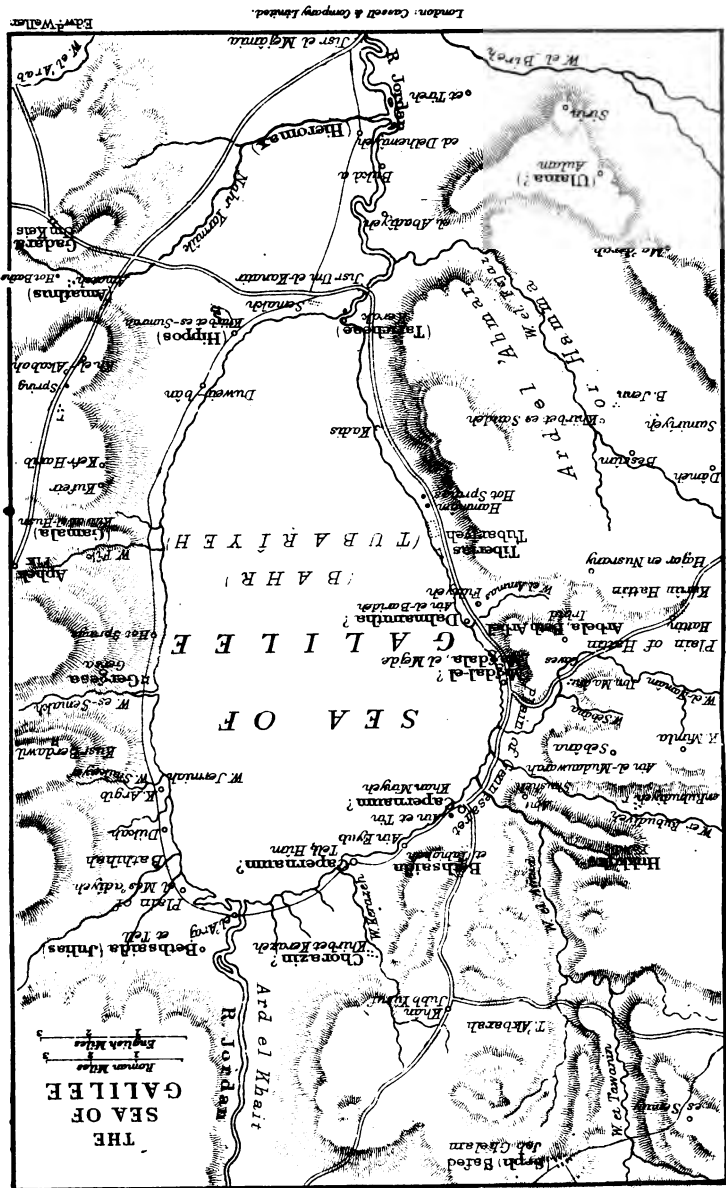
It required immediate effort—not a moment could be lost without great risk. The same is true of the gospel refuge—delay is dangerous.

The effort must be strong and determined. Often it required the utmost exertion to reach the city in time. The avenger was sometimes very swift. The parallel holds good in the spiritual race for safety.

The effort had to be persevering. The unfortunate man dare not stop one step short of the city gate. The same is true in the spiritual effort. We dare not stop

short of the place God had appointed for safety. (6) It was an effort in which others were interested. The friends of the unfortunate man would earnestly desire his safety. How strikingly this holds good in the spiritual race. How anxious is every true Christian to see his friends saved.





LESSON XV.

CITIES OF THE EASTERN BIBLE WORLD.

Some of the more important of these have been discussed, at some length, in connection with the lessons on Empires, notably, Nineveh, Babylon, and Shushan. We will, however, notice in this connection a few additional matters of interest connected with these cities.

1. Nineveh. The name of the Assyrian deity "Nin" seems to enter into this word, and Nin, in the opinion of some, corresponds to the Greek Hercules. This city, according to Gen. x. 11, was founded by Asshur, the son of Shem. However, a marginal reading preferred by some makes Nimrod the founder. That Nineveh was a great city is manifest from the immense ruins that still exist. Numerous mounds and heaps of earth, some of them so large as to appear like natural elevations, cover the site of the ancient city. Traces of the ancient walls have been discovered, and indications of towers occur at regular intervals.

The prophecies relating to Nineveh are by no means obscure. Isaiah foretells the downfall of the empire. Nahum predicts the utter destruction of the city,

entering into minute specifications, and Zephaniah paints a most vivid picture of its ruined condition. These prophecies were fulfilled in a most wonderful way.

2. *Babylon*. Gen. x. 10 represents Nimrod as the founder of this and other cities.

No doubt, it is almost impossible for us to conceive of the material grandeur of this famous city. The wonderful walls enclosing it; the vast area covered; the lofty towers of defense; the hundred gates of brass; the royal palace, constructed on a scale of magnificence that seems incredible; the great Temple of Belus; the hanging gardens, constituting in themselves a world's wonder—all this and much more unite to make Babylon the most wonderful city ever constructed by man. But great as was this city in point of material grandeur, it sank to unutterable depths of depravity and moral pollution, until its name has become a synonym for corruption and sin. Consequently, its doom was sealed. No city or nation, however great in material things, can long withstand the weakening, withering effects of sin. The prophets of Israel predicted its overthrow in a series of remarkable prophecies, which have been fulfilled in a most striking way.

In the Apocalypse, Babylon is the symbolical name by which Rome is represented. John, in his vision, saw the great harlot arrayed in purple and scarlet, and decked with gold and precious stones. "And upon

her forehead was a name written, Mystery Babylon the Great, the mother of harlots and abominations of the earth." After farther description of this sinful woman, who is declared to be that great city which reigneth over the kings of the earth (doubtless referring to Papal Rome), John declares to us the words of the angel who cried with a loud voice, and said: "Babylon the Great is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird."

When we contemplate the literal Babylon and its terrible doom, the picture of the mystical Babylon stands out in all its hideous deformity, together with its appalling fate.

3. *Shushan*. The name was taken from the lily, which abounded in its neighborhood. It was originally the capital of Elam, sometimes called Susiana. After the transfer of the Persian capital to this place, it became the metropolis of Persia. It continued to flourish until the conquest of Alexander, after which it declined. The ancient site is marked by ruins of considerable size, falling far short, however, of the ruins of Nineveh and Babylon. It contained a famous citadel often referred to by ancient writers.

4. *Erech, Accad, and Calneh*. Cities of Babylonia founded by Nimrod about the same time that he founded Babel (Babylon). In Gen. x. 8-10 we read: "And

Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Like Nimrod a mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar" (Babylonia).

5. *Rehoboth, Calah, and Resen.* Cities of Asshur or Assyria, founded either by Asshur or Nimrod. In the Revised Version, Gen. x. 11, we read: "Out of that land went he [Nimrod] forth into Assyria and builded Nineveh and Rehoboth-Ir, and Calah and Resen between Nineveh and Calah." In the marginal reading we have, "went forth Asher." We conclude, therefore, that the founder of the great Babylonian Empire was laid in the four cities of Babel or Babylon, Erech, Accad, and Calneh, and that of the great Assyrian Empire in the four cities of Nineveh, Rehoboth, Calah, and Resen; and that Nimrod founded the first group, and either Asshur or Nimrod the second.

6. *Ecbatana.* There were two cities of that name, one the capital of Northern Media, and the other the capital of Media Magna. The northern city is probably the one referred to in Ezra vi. 2, 3: "And there was found at Achmetha [Hebrew for Ecbatana] in the palace that is in the province of the Medes, a roll, and therein was a record thus written: "In the first year of Cyrus the king, the same Cyrus the king made a decree

concerning the house of God at Jerusalem. Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid." Following this, the decree proceeds to give the specifications of the house. This roll proved to Darius that Cyrus had made a decree allowing the Jews to rebuild the temple.

Herodotus describes this city as the "seven walled town." It is mentioned frequently in the Apocryphal Scriptures.

7. *Persepolis*. This was the capital of Persia proper, and the occasional residence of the Persian court during the reign of Darius Hystaspis, its founder, and up until the invasion of Alexander, when it was destroyed. It is mentioned in II. Maccabees.

8. *Haran*. Situated in Northern Mesopotamia in a beautiful district bordering on a small tributary to the Euphrates. Here Abraham settled when he migrated from Ur of the Chaldees.

9. *Ur*. Situated on the Lower Euphrates in Chaldæa. It was the place of Abraham's nativity, and interesting for that reason, if for no other. At the call of God, Abraham started from this place to go to the promised land, Canaan. He dwelt for a time at Haran, where his father, Terah, died. Afterward he continued his journey to Canaan.

LESSON XVI.

CITIES AND TOWNS OF ASIA—CONCLUDED.

I. Cities of Phœnicia.

1. *Tyre*—"Rock." Situated on the Mediterranean Sea in the southern part of Phœnicia. Hiram reigned here. This city sent ships to all lands. It was the wealthiest of all Phœnician cities, and flourished for 3,000 years. It is called "the daughter of Zidon." The wicked Jezebel, wife of Ahab, king of Israel, was the daughter of the king of Tyre. Through her instrumentality idol worship was established in Israel.

2. *Sidon, or Zidon*—"A fishery." Situated north of Tyre.

(1) It early attained great celebrity, and had commercial stations in Sicily, Sardinia, Spain, and on the north coast of Africa. It made expeditions to the British Isles and to the Baltic Sea.

(2) It was famed for its purple, glass, linen, gold, silver, and ivory.

(3) Its inhabitants were noted for their luxurious habits and careless manner, and for their skill in manufactures and works of art. Hiram, king of Tyre,

furnished Zidonian workmen for Solomon's temple. It was finally supplanted by its own daughter Tyre.

II. Cities of Syria.

1. *Antioch*—"Named for Antiochus by his son Seleucus Nicator, who founded the city." It was situated at the junction of the Lebanon and Taurus Mountains, 300 miles north of Jerusalem. It was intimately connected with the history of the Christian Church. At the dispersion, after the death of Stephen, the gospel was preached in this city, and here the first Gentile church was founded. Here Paul began and ended his first and second missionary journey, and here he also began his third. The disciples were called Christians first at this place. Chrysostom states that the church of Antioch supported 3,000 poor people.

2. *Damascus*—"Activity." Situated 133 miles northeast of Jerusalem, in a plain at the foot of the Anti-Lebanon Mountains.

It was a great center for trade. Recently it had 150,000 inhabitants.

(1) Here Paul was converted. At one time being compelled to flee from this city, he was let down in a basket from the wall to enable him to escape.

(2) In Constantine's time there were so many Christians in the city that its great temple was converted into a church.

3. *Tadmor, or Palmyra*—"City of palms." Situated in Upper Syria, 120 miles northeast of Damascus in an oasis. It was founded or enlarged by Solomon, and was a bulwark against the Bedouin hordes of the desert. It acquired great importance, and developed a large trade.

III. Cities of Asia Minor.

A. *The cities of the seven churches addressed in Revelation.*

1. *Ephesus.* Situated in Ionia on the western coast of Asia Minor.

(1) The goddess Diana was the tutelary divinity of this place. She had a temple here 445 feet long and 220 wide, adorned with a colonnade of 127 columns of marble 60 feet high. Each column was the gift of a monarch. This was burned by Herostratus on the night Alexander the Great was born, Oct. 13-14, 356 B. C. It was rebuilt with equal magnificence, and became one of the seven wonders of the world.

(2) Here Demetrius and his craftsmen who made shrines for the Goddess Diana stirred up a tumult against Paul because his preaching was seriously interfering with the business of shrine-making.

(3) This city was the scene of Paul's labors, A. D. 54-57.

(4) Aquilla, Priscilla, Apollos, Tychicus, Timothy, and the Apostle John were teachers of the church at this place.

(5) John charges this church with having left its first love.

2. *Sardis*. Situated in Lydia northeast of Ephesus.

(1) This was a very beautiful city. Croesus, the wealthiest of monarchs, reigned here. He was conquered by Cyrus B. C. 548, and yielded up treasures to the amount of \$631,320,000. There was a vast temple of Cybele at this place.

(2) John, in his letter to the church, says: "I know by thy works that thou hast a name that thou livest and art dead." It was a degenerate church.

3. *Thyatira*. Situated in Lydia a little northwest of Sardis.

(1) The inhabitants were distinguished for their skill in dyeing.

(2) Lydia, a seller of purple, who was converted by the Apostle Paul at Philippi, was a native of this place.

(3) John speaks of this church as being one of "works and charity and service and faith and patience."

4. *Smyrna*—Myrrh. Situated a short distance northwest of Ephesus, on a bay. It is still one of the principal cities of Western Asia.

(1) Here Polycarp, the venerable disciple of the Apostle John, lived, and here he suffered martyrdom. When asked to give up his faith in Christ, he replied: "Four score and six years have I served him, and he

hath never wronged me at all; how, then, can I blaspheme my King and my Saviour?"

(2) John speaks of this as a persecuted church that endured tribulation.

5. *Pergamos*—"Height." Situated 64 miles north of Smyrna in Mysia.

(1) It was at one time a seat of literature and art, and contained a library of 200,000 volumes.

(2) The city was very corrupt. John calls it the "seat of Satan."

6. *Philadelphia*—"Brotherly love." Situated about 30 miles southeast from Sardis.

(1) It was destroyed by an earthquake 17 A. D., but has been rebuilt.

(2) It is spoken of by John as having a little strength, and as having kept the word of God.

7. *Laodicea*. Situated southeast of Philadelphia in Phrygia.

(1) It was once a large city. It had two immense theaters, one of which could seat 20,000 to 30,000 people. A circus was also constructed, which was twelve years in building. Jerusalem was destroyed by Titus in the first year of its construction. It was dedicated when completed to Titus, it may be in honor of his victory at Jerusalem.

(2) Being lukewarm, God says, "I will spew thee out of my mouth."

B. Other important cities.

1. *Tarsus*. Capital of Cilicia in Asia Minor, twelve miles from the Mediterranean, twelve miles from Mt. Taurus, and eighty miles northwest of Antioch. It was one of the leading cities of the Roman world, and was made a free city by the Roman government. It was the birthplace of Paul.

2. *Colosse*—"Correction"—is close to Laodicea. Paul wrote a letter to the brethren at Colosse. Laodicea, Colosse, and Hierapolis are associated together by Paul in this letter.

3. *Troas*. Situated in the northeastern part of Asia Minor, not far from the site of ancient Troy. Here Paul set sail for Macedonia, being influenced by a vision.

4. *Miletus*. Situated in Caria on the sea coast. Here Paul met by appointment the elders of Ephesus, and here he bade them farewell, impressed with the thought that they would see his face no more.

5. *Hierapolis*—"Sacred city." Christianity was probably introduced here about the same time as at Colosse. The situation of the city is said to be extremely beautiful. It is situated about six miles north of Laodicea.

6. *Perga*. Situated on the River Cestius, about sixty miles from its mouth. It was noted anciently for the worship of Artemis (Diana). Paul visited the

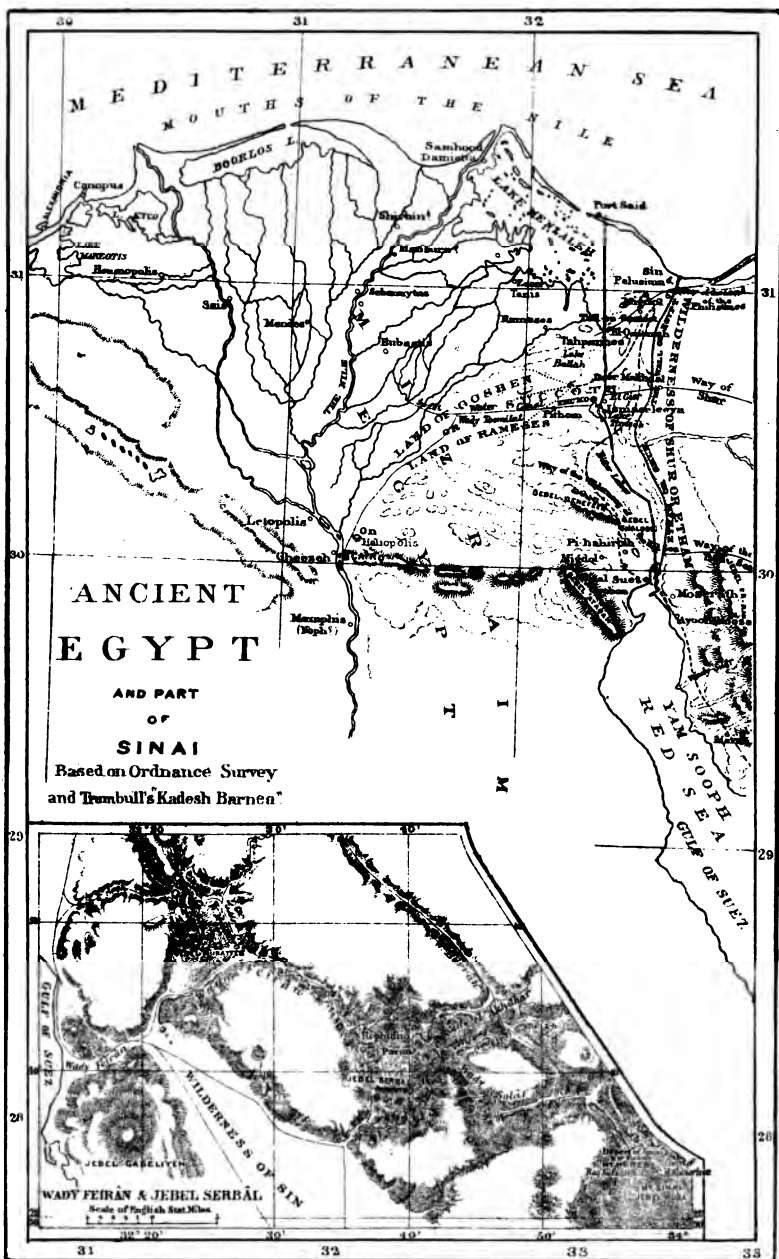
city several times, and preached the gospel there. Silas separated from him at this place.

7. *Iconium*. Situated in Lycaonia. It was a town of importance, and was chosen by Paul as a sort of center for missionary operations. It was on the great line of communication between Ephesus and Tarsus, and other great cities of the east.

8. *Lystra and Derbe*. Situated close together on the road leading from Cilicia to Iconium. At the former place Paul healed a cripple, which caused the people to offer him divine honors. Paul was also stoned at this place, and left for dead. It was the home of Timothy.

9. *Patara*. A city of Lycia. It was a very ancient city, founded, according to tradition, by Patarus, a son of the God Apollo, and consequently devoted to his worship. Paul planted the gospel there, although he only remained a very brief time. It became the seat of a bishop, and was represented in the Council of Nice.

10. *Cnydus*. Situated at the extreme southwest end of Asia Minor, in the province of Caria. It is mentioned in connection with one of Paul's journeys. Venus was worshiped, and there were three temples dedicated to her, in one of which was a famous statue of the goddess.



LESSON XVII.

CITIES AND TOWNS OF EUROPE AND AFRICA.

I. Cities and towns of Macedonia.

1. *Neapolis*. Situated in the extreme eastern corner of Macedonia, on the coast of the Ægean Sea. Here Paul and his associates first landed in Europe. It is the port of Philippi, which is a short distance inland.

2. *Philippi*. Situated in Eastern Macedonia twelve miles from Neapolis. It was an important city. Here was fought the first battle of the Roman Republic between Augustus and Anthony on one side, and Brutus and Cassius on the other (B. C. 42). Paul and Silas first preached the gospel in Europe at this place. It is distinguished for the following incidents in New Testament history:

(1) The conversion of Lydia, a seller of purple, who was transacting business here.

(2) Silencing of the sorceress, who followed Paul and Silas, saying: "These men are the servants of the Most High God."

(3) The scourging of Paul and Silas, their imprisonment, and the miraculous opening of the prison.

(4) The conversion of the jailer.

(5) A church was established here remarkable above all others, founded by Paul for purity of doctrine and fidelity to Christ. Paul wrote a letter to this church, which is the only one of all his epistles that contains no censure or complaint against the church addressed.

3. *Thessalonica*. Situated in Southern Macedonia, the most populous town of the province. It was an important station on the great Roman road to the northeast, and hence an invaluable center for the spread of the gospel. Many Jews resided here, and there was a synagogue in which Paul preached. From this city Paul was compelled to flee to escape the persecution of the unbelieving Jews. The care of the young converts was left to Timothy. Paul afterwards wrote two epistles to the church established here.

4. *Berea*. Situated 55 miles west of Thessalonica in Macedonia. Hither Paul came from Thessalonica. The people gave him a candid hearing, "searching the Scriptures daily whether these things were so." "Many believed and honorable women who were Greeks and of men not a few." The Jews from Thessalonica came over and stirred up persecution against Paul, and he was again compelled to flee, leaving Silas and Timothy to care for the converts.

5. *Amphipolis* and *Apollonia* are unimportant towns through which Paul passed on his missionary tour, and this fact gives them their chief importance.

II. Cities and towns of Achaia.

1. *Athens*. Situated in Southeastern Achaia on the Ægean Sea. It was one of the most famous cities of ancient times, being the literary center of the civilized world. Paul waited here for Silas and Timóthy, who had been left behind at Berea, and while waiting, "his spirit was stirred within him when he saw the city wholly given to idolatry; therefore disputed he in the synagogue and in the market daily with them that met with him." Here he made his famous speech in the midst of Mars hill. Philosophers of the Epicureans and Stoics encountered him, but Paul boldly preached Jesus and the resurrection. The Athenians were always noted for being very inquisitive and fond of hearing new things. Some believed, but Paul's mission does not seem to have been remarkably successful at Athens. He never visited this place again so far as we know. No church was founded here.

2. *Corinth*. Situated 40 miles west of Athens, on the isthmus between Hellas and the Peloponnesus. In Paul's time it was the commercial and political metropolis of Greece. The Roman proconsul lived here. It was an exceedingly wicked city, a by-word for corruption and licentiousness. Paul preached in Corinth a

year and a half, working at his trade as a tent-maker for support, and living with Aquilla and Priscilla. While here he wrote two epistles to the Thessalonians. After he left he wrote the Corinthian Christians two lengthy epistles.

3. *Cenchrea*. Situated on the Ægean Sea about nine miles from Corinth. Here Paul planted a church, probably during his stay at Corinth. Here he set sail on his return to Cæsarea, and here he performed the Levitical service of cutting off his hair, in token of a vow. Phœbe, servant of the church at Cenchrea, was the bearer of Paul's Roman letter, and in closing that letter, he gives her words of commendation.

4. *Nicopolis*. There are several cities of this name, but the one in Achaia is probably regarded as the scene of Paul's final arrest. When arrested he was forsaken by Demas and Crescens. Titus also withdrew to Dalmatia, but we need not suppose that this was a case of desertion. Luke remained faithful, and accompanied Paul to Rome. Paul, on arrival, was sought out by Onesiphoros at great risk and peril, and was refreshed by him. Claudia, the daughter of a British king, also ministered to him.

III. Cities and towns of Italy.

1. *Rome*. Situated in Italy on the Tiber. It was the capital of the Roman world. Here Paul was brought as a prisoner. The report of the Roman

governor, Festus, doubtless made a good impression concerning Paul at Rome. He was accordingly treated with considerable indulgence, being permitted to live in a private house and enjoy the intercourse of his friends, and to correspond with those who were absent. Only one soldier guarded him, to whom he was bound by a chain. Three days after his arrival he began his labors with the Jews, and continued for two full years to preach the gospel to all who came to him. Paul was assisted in his labors by Luke, Timothy, and Tychicus; and Mark, from whom he had been separated twelve years before, is also his assistant and fellow laborer here. The fruits of Paul's labors were gathered from men of every condition, from the humblest to the highest, from Cæsar's household to a slave by the name of Onesimus, whom Paul sends back to his master, Philemon. Paul was released from this imprisonment, and spent two years at liberty. Being again made a prisoner, he was returned to Rome, where he was finally beheaded during the terrible persecution under Nero.

2. *Rhegium*. A port in Southern Italy touched by Paul on his way to Rome.

3. *Puteoli*. The landing place of travelers to Italy. Here the Alexandrian corn-ships brought their cargoes, and here Paul landed on his way to Rome.

4. *Appii Forum, and Three Taverns.* Stations on the Appian road passed by Paul on his way to Rome. At the former place a group of Christians awaited Paul's coming, which must have afforded him much pleasure.

IV. Cities and towns of Africa.

1. *Memphis.* At the beginning of the Nile Delta in Lower Egypt, the ancient capital of Egypt. Called in the Old Testament Noph and Moph. It is, probably, more ancient than Thebes in Upper Egypt. It had a circumference of 19 miles. It was also called the city of Pyramids. The overthrow of Memphis was predicted by the Hebrew prophets. The latest prophecy was uttered about 600 B. C., and 50 years or more before Egypt was invaded by Cambyses by whom the prophecies were fulfilled.

2. *Heliopolis, or On.* The sacred city. Joseph married a daughter of a priest of On. It is called City of the Sun. Local tradition says that here is the place where Joseph brought Mary and Jesus when he fled from Herod. It is also maintained by the Jews that this is one of the cities built by Hebrew labor. It is situated on the right arm of the delta twenty miles from Memphis.

3. *Thebes.* Situated in Upper Egypt, built on both sides of the Nile, and regarded by the ancients as the oldest city in the world. It was one of the largest and

most magnificent cities ever built. For a long time it was the capital of Egypt. It was conquered and sacked by Cambyzes in 525 B. C.

4. *Rameses*—"Son of the sun." Situated in Lower Egypt, in the land of Goshen. It was founded, in all probability, by one of the Egyptian monarchs of that name. It was built or fortified by the labor of the Israelites. The name was also applied to the district in which the city was situated, and from this province the Israelites began their march out of Egypt.

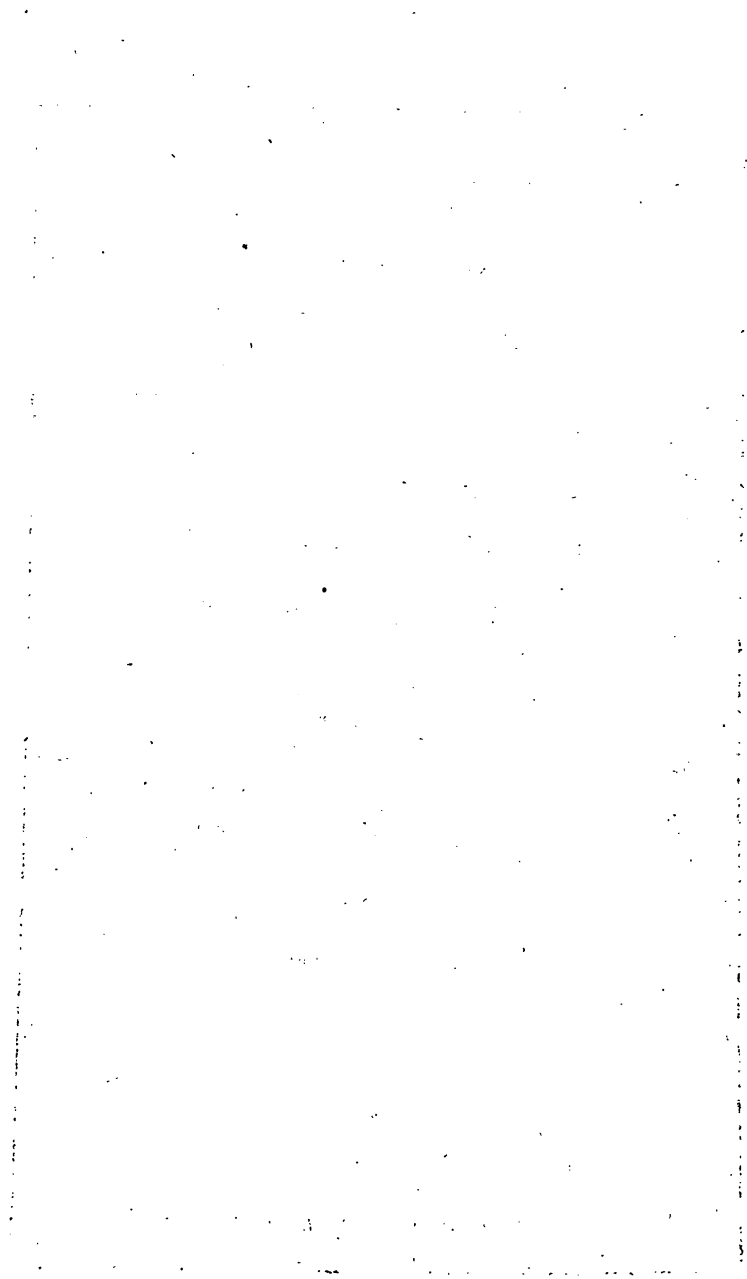
5. *Zoan*—"Place of departure." Situated in Lower Egypt. It was one of the chief capitals of the Pharaohs. The Psalmist mentions the "field of Zoan" as the scene of God's marvelous works at the time of Israel's deliverance. According to tradition, it was the residence of the king in Moses' time. Ezekiel predicted its overthrow. There are remains of a vast temple at this place.

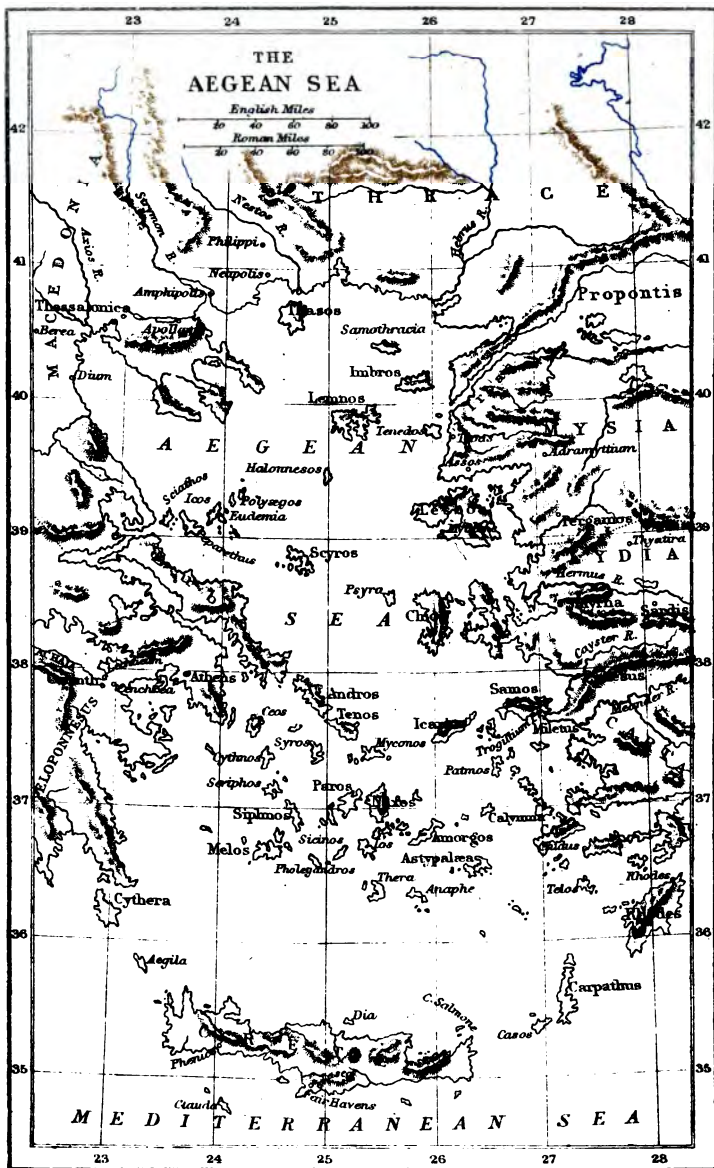
6. *Alexandria*. Founded by Alexander the Great, and named for him. It was situated in Lower Egypt near the Mediterranean coast. For a long time it was the greatest of all known cities—after Nineveh and Babylon had fallen, and before Rome had arisen to greatness. It is intimately associated with the Septuagint, a Greek translation of the Hebrew Scriptures. The translation was made for the Alexandrian library.



7. *Baal Zephon* was a place by the Red Sea, near which the Israelites crossed.

8. *Cyrene* was a city of Libya. It was founded by a colony of Greeks. Simon, who was compelled to bear the Saviour's cross, was a Cyrenian. Some of the first Christian teachers were from this city. It had a large Jewish population.





London: Cassell & Company Limited.

Edw. J. Weller

LESSON XVIII.

ISLANDS OF THE MEDITERRANEAN.

I. Cyprus. This island is situated in the extreme eastern corner of the Mediterranean, 60 miles west of Syria, and 40 miles south of Asia Minor. It is 140 miles long, and its width varies from 5 to 50 miles. It is irregular in shape, coming almost to a point at its eastern extremity, and gradually growing wider towards the west.

(1) Products. Its soil is quite productive, and its mountains yield precious stones and minerals. Copper especially was abundant, and iron, lead, and tin were also found.

(2) Early religions. It became the chief seat of the rites of Venus. The worship of this goddess was celebrated with the attendant immoralities.

(3) Its early inhabitants were Phœnicians, by whom many of its cities were built. Greek colonists settled on this island very early, and afterwards many Jews took up their abode there.

(4) It is frequently mentioned in the scriptures. It was the native place of Barnabas. Cyprians

were among the first preachers of the gospel to the Greeks.

(5) It had two towns of some importance. *Salamis*—"Shaken or beaten"—was situated in the eastern end of the island. This was the first place on the island visited by Paul and Barnabas. No doubt it had a large Jewish population. *Paphos*, situated at the western end of the island, was the capital. Here Sergius Paulus, the Roman proconsul, lived, who became a convert to Christianity under Paul. Here Paul performed the miracle on Elymas, the sorcerer. The city contained a famous shrine of Venus.

2. *Rhodes*—"A rose." Near the southwestern coast of Asia Minor. A seat of commerce, navigation, literature, and art.

(1) Over the entrance of the harbor stood the celebrated Colossus, a brass statue of Apollo, 105 feet high, erected 290 B. C., and destroyed by an earthquake 224 B. C.

(2) Paul touched here in his third missionary tour about A. D. 58.

3. *Cos* or *Coos*, *Samos*, *Chios*, and *Lesbos* are islands off the west coast of Asia Minor, which were touched by Paul during his travels.

(1) *Cos* was the birthplace of Hippocrates, the father of medicine. In a town of the same name,

situated on the island, was a famous temple dedicated to Æsculapius, the god of medicine.

(2) Samos was celebrated as the seat of Juna worship. It was noted for its valuable pottery, and as the birthplace of Pythagoras.

(3) Mitylene was the capital of Lesbos. Paul touched at this place on his voyage from Corinth to Judæa. It was noted for its beauty, riches, and literary renown.

4. *Samothracia*. An island in the northeastern part of the Ægean Sea. It was celebrated at one time for the mysteries of Ceres and Proserpina. Paul touched there on his first voyage to Europe.

5. *Patmos*. An island of the Ægean, situated southwest of Asia Minor. It was about 15 miles in circumference.

(1) It was a rocky and barren island used by a Roman government as a place of banishment for the worst criminals.

(2) To this place John was banished by the Emperor Domitian for the testimony of Jesus. Here he received those heavenly visions described in Revelation. This will ever be a place of interest to Christians.

6. *Crete*—"Carnal, fleshly." A large island southeast of Greece, about 160 miles long, and from 6 to 35 miles wide. It is said to have had 100 cities.

(1) The inhabitants were known for patriotism, and for their falsehood, deceit, avarice, and licentiousness.

(2) Mt. Ida, a famous peak of the island, contained the renowned labyrinth of antiquity.

(3) Paul visited this island and planted many churches, and Titus was left here to look after the churches.

7. *Melita*, now called Malta, lay south of Sicily, about 58 miles distant.

(1) Here Paul was shipwrecked when he was being conveyed to Rome as a prisoner. The shipwrecked party lingered here three months, during which time Paul wrought many miracles.

(2) Dr. Kitto says: "There is, perhaps, no piece of land of the same extent in the world, which is made to contain reference so diversified and so numerous to any one person as the Island of Malta to St. Paul, who is, in fact, the tutelary saint of the island."

(3) It was colonized by the Phœnicians, from whom it was taken by the Greeks of Sicily about 736 B. C.

8. *Sicily* was a large island situated at the most southern point of Italy.

(1) Syracuse was a celebrated city on the south-east coast. It is said to have had at one time 1,000,000 inhabitants.

(2) Paul spent three days here on his way to Rome.

LESSON XIX.

LOCALITIES OF INTEREST AND IMPORTANCE.

I. Eden. There are four theories concerning its location that possibly deserve mention.

The theory is advanced that it was situated,—

(*a*) In the highlands of Armenia. The following reasons are assigned: (1) This is the natural center for the peopling of the earth. It is the natural geographical center of the great grand divisions of Asia, Africa, and Europe. The ark rested here under the Divine Providence, and hence it became the center for the re-peopling of the earth. (2) It has four rivers, as the account given in Genesis requires, *viz.*, the Euphrates, the Tigris or Hiddikel, the Araxes or Gihon, the Halys—probably the Pison of Genesis. (3) It is a very fruitful region. Vegetation abounds here in great profusion and variety. (4) It has been a great national landmark from the earliest times down to the present.

(*b*) Below the junction of the Tigris and Euphrates. The reasons given are as follows: (1) The four rivers of Genesis can be accounted for in a reasonable way. The Euphrates, Tigris, and Kerkhan (Ancient Choaspes)

unite within a short distance of each other. Sixty miles below, the Kahroun flows in from the east, making the required four rivers. (2) The region is very fertile, and in this respect meets the conditions that may be reasonably imagined to have existed. (3) In the year 1869 bricks were taken from ruins at Birs Nimroud (Babel) on which were descriptions locating Eden between Babylon and the Persian Gulf.

(c) A large region embracing Central and Western Asia, and a part of Africa. The reasons for this theory do not seem to be very clear. Perhaps by enlarging the region called Eden, some of the difficulties encountered on the other hypothesis are avoided.

(d) It was situated in the polar regions. (1) This theory grows out of a theory of physical creation, known as the Nebular Hypothesis. According to this theory, the earth was once in a highly heated gaseous condition, having been reduced to its present condition by a process of cooling. The polar regions would be the first to become sufficiently cool to admit of vegetable and animal life. The claim is consequently made that it would be reasonable to look for man's first home in the region first inhabitable. As the earth continued to cool, man would be driven from the polar to the equatorial regions, and in this way his Eden home would be lost. (2) There is a Hebrew tradition that Paradise was created before the world was formed, and

was, consequently, outside of its limits. This, in some degree, harmonizes with the polar theory of Eden. If it was located at the pole, it is certainly outside of that portion of the earth inhabited by man at the present time.

In conclusion, it may be said that the location of Eden is, after all, more a matter of curiosity than of practical utility. It is certain that man's abode on earth is limited within a certain period. Geologists have no trouble in going backward beyond the time of both animal and vegetable life. If the life of man on earth had a beginning time, it evidently had a beginning place, and it is of little importance to know just where that was. The Bible calls it a garden eastward in Eden.

2. *Goshen*. As has been said in a previous lesson, Goshen was situated in the northeastern part of Egypt, east of the Nile Delta. It was also called the land of Rameses. It was scarcely regarded as a part of Egypt proper. Its inhabitants were not Egyptians, and this may account for the fact that it was given to Jacob and his children. It was a goodly land, exactly suited to the Israelites, who were a pastoral people. The Pharaoh who occupied the throne in the time of Joseph belonged to the shepherd dynasty, and although the Egyptians despised shepherds, being themselves an agricultural people, yet it is reasonable to suppose that a king

descended from shepherd stock would look with favor on a pastoral people, and this may serve to explain the fact that he gave them such a goodly land. Here the Israelites lived for centuries until they developed into a mighty nation, numbering probably 3,000,000 of people, although this number is called in question by certain critics, and especially those of the rationalistic school.

From this land the Israelites began their memorable journey to Canaan, the land promised to Abraham, the father of the nation.

3. *The wilderness of Paran*, or simply *The Wilderness*. This was a region lying between Egypt and Canaan, east and northeast of the Red Sea. Much of it was a desert country. The southern portion was mountainous. Here the Israelites wandered after their deliverance from Egypt, during a period of forty years. All of those who came out of Egypt, with two exceptions, perished during this time, and a new nation was raised up. Caleb and Joshua, the two survivors of the original stock, together with the newly developed nation, finally entered the promised land. It seems that generations of slavery had so eaten out the spirit of independence and true manhood, that God had to raise up a new nation, which was developed under different conditions, and that, consequently, had the elements of strength necessary to constitute them an independent and conquering people.

4. *Padan-Aram*—"Table-land of Aram." This was a portion of Northern Mesopotamia, bordering on the Euphrates River. Haran, the home of Abraham for a time, was situated in this region. When he migrated to Canaan, the elder branch of the family remained at Haran.

Laban, the son of Bethuel, nephew of Abraham, acted a leading part in the betrothal of his sister Rebecca to Isaac, and afterward he gave his two daughters Rachel and Leah to Jacob as wives, after a service of fourteen years rendered by the patient and apparently uncomplaining Jacob. From this place Jacob finally started with his family and effects to his native land, Canaan. No little interest attaches to this region on account of this interesting history connected with Abraham, Isaac, and Jacob.

LESSON XX.

TYPICAL BUILDINGS.

I. The tabernacle.

(a) The tabernacle was constructed by Moses at the command of God. It was made according to a pattern given to Moses by God at Sīnai. It was simply a sort of movable tent in which were kept the implements for Divine worship during a period of 400 years, from the time of Moses until the time of Solomon. The idea couched in this unique building was that of God dwelling among his people. This peculiar institution represents a step in great development. We have, (1) the Patriarchal altar, built wherever the family tent was pitched. (2) A consecrated place set apart as a place of worship. Jacob's pillar at Bethel is an example. (3) The tabernacle which constituted the central point of religious thought for the nation, during a period of wandering, and until it became firmly established. It served also to create and maintain a feeling of unity among the tribes of Israel. After the erection of the temple the tabernacle drops out of sight. Tradition says that its curtains were

rolled up and placed in a room connected with the temple.

(b) There were two general departments of the tabernacle. (1) The outer court was 150 feet long and 75 feet wide. It was formed by a curtain of fine linen supported by sixty pillars made of wood, covered with brass. These pillars were placed in the form of a rectangle, twenty on each side and ten on each end. The entrance was in the eastern end. Within this outer court were two pieces of furniture that deserve attention, notably, the Brazen Altar, situated just within the curtain facing the entrance, and the Laver which stood at the door of the tabernacle proper. It was a large vessel or tank suitable for bathing. (2) The tabernacle proper or the tent. It was 15 feet wide and 45 feet long, and 15 feet high. The walls were formed of upright boards, covered with gold, each being two feet three inches in width. Across the front end were five upright pillars. The covering consisted of four curtains, one over another; the first was made of linen, the second of cloth made from goat's hair; the third of ram's skins dyed red, and the fourth of tachash (badger) skins. Some think these were a kind of seal skin. The linen covering hanging down on the inside of the walls formed a lining.

(c) This building was divided into two parts by a veil. (1) The part next to the entrance at the east

end of the building was called the Holy Place. It was 30 feet long, 15 feet wide and 15 feet high. It contained the Table of Shew-bread, the Golden Candlestick or Lamp, consisting of a central stand and seven branches, and the Altar of Incense. (2) The part cut off by the veil was cubical in shape, 15 feet in each dimension, and was called the Holy of Holies. It contained the Ark of the Covenant, which was simply a chest made of wood, covered with gold. The lid was made of gold, and was called the Mercy-seat. On this lid stood the angelic figures called Cherubim, facing each other and between them was the Shechinah, or symbol of God's presence. In the Ark or chest were placed the stone tables of the law given to Moses, a pot of manna and Aaron's rod that budded.

(d) The typical significance of this wonderful structure may be briefly summed up as follows: (1) The outer court represents the world. (2) The Brazen Altar of sacrifice represented Christ's sacrifice. (3) The Laver represents baptism. (4) The Holy Place represented the church in which stood the table of Shew-bread, representing the Lord's Supper; the Golden Candlestick, representing God's Word, and the Altar of Incense, representing prayer. (5) The Holy of Holies represented heaven; the Shechinah on the mercy-seat representing the very presence of God, where pardon actually takes place. The High Priest alone entered

the Holy of Holies once each year, representing our High Priest, Jesus Christ, entering heaven once for all to present his great offering for the sins of the world.

II. The temple.

(a) The temple represents another step in a great development. As the tabernacle was the center of national thought and worship during the migratory period, and also during the conquest, so the temple represents the center of national thought and worship after the nation had become established. It stood on Mt. Moriah, one of the mountains of Jerusalem.

There were three successive temples: (1) Solomon's, dedicated 1000 B. C. This temple was destroyed by Nebuchadnezzar in 587 B. C., at which time the remnant of the nation was carried captive. (2) Zerubbabel's began in 536, and finished about 516 B. C. (3) Herod's, which was a restoration and enlargement of Zerubbabel's. The work was begun a short time before the birth of Christ, and finished finally about 60 A. D., not more than ten years before its final destruction by Titus, which took place in A. D. 70.

(b) The temple corresponded in a general way to the tabernacle, but differed in many particulars. It consisted of a building called the House of God, surrounded by open courts. (1) The Court of the Gentiles was the first entered from without. It was the only part of the building to which foreigners were

allowed. On the east and south were two corridors called, respectively, Solomon's and Herod's porch. (2) The Sacred Enclosure was a section in the northwestern part of the Court of the Gentiles. It contained the sacred buildings. (3) The Court of the Women, called the Treasury, occupied a square in the east end of the Sacred Enclosure. (4) The Court of Israel, or Court of Men, was situated at the western end of the Sacred Enclosure. It was a narrow corridor surrounding the Court of the Priests. Here the men of Israel stood to witness the sacrifices. (5) The Court of the Priests consisted of a raised platform within the Court of Israel. It was occupied mainly by the House of God, before which stood the Altar of Burnt Offering and the Lavar. (6) The House of God occupied a large part of the Court of the Priests. It was built of marble, richly ornamented, and it was covered by a steep roof. There were chambers on each side, separate from the building, for the use of the priests. The building proper was divided into two rooms, one 30 feet wide and 60 feet long, called the Holy Place, and the other 30 feet in each of its three dimensions, called the Holy of Holies. In the Holy Place was placed the table of Shew-bread, the Golden Candlestick or Lamp, and the Altar of Incense. In the Holy of Holies, in the first temple, was placed the Ark of the Covenant. This ark was lost at the time of the

captivity, and its place was occupied by a marble block in the other temples.

(c) The typical significance of the temple and its furniture, was the same as that of the tabernacle.

It was a most wonderful building, perhaps the most wonderful, all things considered, the world ever saw. It has passed away with the system to which it belonged, all being typical of the Divine institution—the Church of the Lord Jesus Christ, for which the world waited and which holds in its keeping the destiny of the race.

